he LUTHERAN

"DON'T EAT THE DAISIES!"

Errant goat amuses German deaconesses

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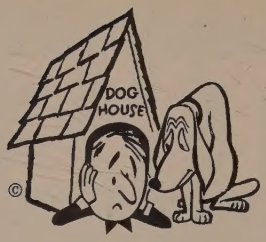

Garages are for Cars

THERE'S ROOM in my garage for bicycles, trash cans, some wood that I plan to use some day, tables, chairs and whatnots that I'm going to fix when I have time—but I sure have trouble finding room for the car.

My wife remarks, "Garages are for cars." I know that—just as well as I know that a Christian church exists primarily to witness to the Gospel and that individual Christians are to offer their bodies as a living sacrifice to God.

ONCE IN A WHILE my youngest daughter, who is a real worker, gets ambitious and cleans everything out of the garage. Then we have a yard and driveway full of bicycles, trash cans, wood, tables and chairs. It's a mess, but the garage looks real good and there would be roo the car if we could get it throug driveway.

Then my wife steps in and says, ' get this mess cleared up. What wil neighbors say?" So we put the stuff in the garage—and there's still no for the car!

SOME DAY we're really going to the place up. After all, garages ar cars just as Christian churches exi witness to the Gospel and just as vidual Christians are to place Christ in their living and giving. Some day get around to pitching out all the and clutter and then we'll get down t basic truth that we've known for y

—WILLIAM L. PIF

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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THIS WEEK . . .

● A LUTHERAN visiting a church other than his own a few generations ago would have had a difficult time joining in the congregation's singing. A great many hymnals were being used, many traditions were being observed. All of these traditions, from the early eighth-century chants of European monks to the gospel songs born on American soil, are blended in our new hymnal. Dr. Carlton York Smith, who wrote a doctor's thesis on American Lutheran hymnody, tells about some developments that gave Lutherans a common book of hymns (*page 18*).

● THE BIBLE was written by human hands, Dr. Eberhard Mueller, director of the German Evangelical Academy at Bad Boll, told us in last week's issue. This week his analysis of the Bible's place in our faith continues with a discussion of how the Bible should be read. "We cannot seize God and examine him" in the Bible. "We can only say: Here is a way, and follow it" (*page 11*). For a further word on Bible reading during Lent, see "Worship Notebook" (*page 28*).

● EDUCATION is always a big word throughout the ULC. See "The News in the Churches" for reports on church-wide and intersynodical meetings in Pennsylvania, Ohio, and Colorado where experts on Christian education convened to plan for introduction of new curricula and church school materials of the long-range program of parish education. Also, under news on education, Dr. F. Eppling Reinartz's arrival at Southern Seminary where he assumed the presidency (*page 40*) and the installation of three new professors at Chicago Seminary (*p. 41*).

● COVER PICTURE: Lutheran deaconesses in Germany's Ecumenical Sisterhood of Mary were wondering how to restrain a wandering goat from devouring the floral border at their community near Darmstadt. The Sisterhood, founded after World War II, now has 60 members.

THE CHURCH IN THE NEWS

Spellman seeks school aid

Federal aid to public schools without including funds for Roman Catholic parochial schools is a form of "thought control," Roman Catholic Archbishop Francis Spellman told a fund-raising rally in New York. "It is unthinkable that any American child be denied the Federal funds allotted to other children which are necessary for his mental development because his parents choose for him a God-centered education," the archbishop declared.

The prelate's position was different from that of President John F. Kennedy, also a Roman Catholic, who had said that "Federal aid should go only to public schools. The principle of church-state separation precludes aid to parochial schools, and private schools enjoy the abundant resources of private enterprise."

Seen as the opening gun in a Roman Catholic drive for Federal funds, the archbishop's statement pointed out that Roman Catholic parents faced additional taxation "but they cannot expect any return unless they are willing to transfer their children to a public grade or high school." He called this "blatant discrimination," depriving Roman Catholic parents and children of "freedom of mind and freedom of religion guaran by our country's Constitution . . . I not believe that Congress would criminate against Lutheran, Baptist, C olic or Jewish parents—Americans in the allocation of educational fu

Missouri doesn't want it

Baptists and Lutherans quickly d ciated themselves from Cardinal S man's demands.

Dr. Oswald C. J. Hoffman, public lations director for The Lutheran Ch —Missouri Synod, said, "Let Car Spellman speak for himself. He not speak for us Lutherans."

"As Americans who accept the t tional American policy of church- separation, we Lutherans would not discriminated against if Federal f were appropriated for public sch only. In fact, we feel that Federal sistance, if there has to be such as ance, should be restricted to pu schools."

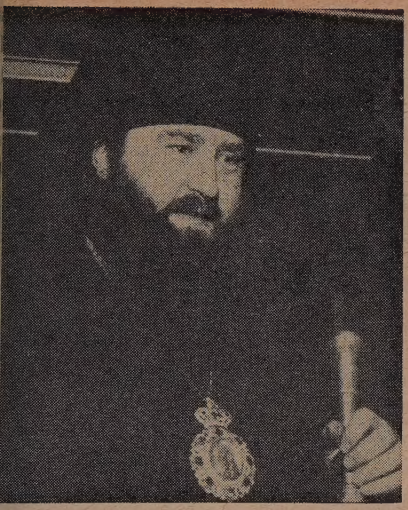
The Missouri Synod, with 148 pupils in 1,293 elementary paro

ULC INCOME UP 17 PER CENT

Apportionment giving through synods ward the United Lutheran Church bud in 1960 totaled $10,737,364, Treasurer mund F. Wagner reported on Jan. 23. was the second-highest total for the chu exceeded only by the double-apportionm year of 1958.

The total represented 87 per cent of 1960 budget of $12,380,160. It was gain of $1,553,583 or 17 per cent over 19 Six synods went "over the top"—Cen Penna., Florida, Kentucky-Tennessee, N Jersey, Pacific Southwest and Rocky Mo tain. A full report will appear next we

Lutheran World Action funds receiv were $1,786,226 or 97 per cent of ULC's goal.



BISHOP NICODIM
Young man in Moscow

ools, has the largest such system of estant schools in the U.S.

he Rev. W. Hubert Porter, secretary the American Baptist Convention, ed a dissent. He called Cardinal lman's demand "unfortunate," stat- that the "use of the public treasury support of any sectarian enterprise violation of our basic liberty . . . it employs the power of government coercing many citizens to support ious objectives which they cannot cientiously approve."

union for Russians

alk about Christian unity had seized spotlight in church circles in recent s. Church mergers and movements the National and World Councils Churches had stirred hopes for fur- union. The call of Pope John XXIII a Vatican Council, first in 90 years, first been reported as a move to- union of the Roman Catholic rch with other bodies, but this has been denied.

Persistent had been the rumor that the Pope wanted "reunion" between the Roman and Eastern Orthodox Churches, which separated in 1054 over the issue of papal supremacy. Last month two top-ranking leaders of the Russian Orthodox Church emphatically denied that there could be any such "reunion." Metropolitan Pitirim of Krutitsky and Kolomna said after a visit to centers of other Orthodox churches that "any talk of union contradicted" the Orthodox claim that the Orthodox Church is the only true church.

Bishop Nicodim, 32, new head of the foreign affairs department of the Moscow Patriarchate, said his church was eager to establish close ties with Christians in Europe and the Middle East. He was uncertain about further contacts with American churches, although a Russian delegation had visited the U.S. as guests of the National Council and the visit had been returned by an American group. Asked by Russian newsmen about possible Russian Orthodox membership in the World Council, Bishop Nicodim said, "Some of our sister churches are members of the council and some are not. Our opinion is not to interfere with their relations to the council."

Nicodim succeeds Nikolai

Bishop Nicodim, youngest Eastern Orthodox prelate, last year succeeded Metropolitan Nikolai in the interchurch post. Metropolitan Nikolai, said to be second-ranking churchman in the Moscow Patriarchate, resigned last June and is now living as a private citizen at Sochi on the Black Sea. He had visited the U.S. and several times discussed World Council membership with U.S. and European churchmen, including United Lutheran President Franklin Clark Fry.

The new Moscow Church spokesman

is reported to be the son of an anti-religious Communist family. His father was a Soviet farm manager. In 1950, Nicodim became interested in theology. He was ordained in 1953 and was sent in 1956 to head the Russian Orthodox mission in Jerusalem. Returning to Moscow, he was made assistant director of the foreign affairs office, where he succeeded Metropolitan Nikolai.

Germans hear about unity

Reunion of Christianity must be a gradual historical process and not simply a return to the unity which existed under Rome many centuries ago, Professor John Willebrands of Holland told a convocation of Protestant and Roman Catholic theologians at Arnoldshain, Germany, last month. The meeting was held to discuss questions related to the forthcoming Vatican Council in Rome.

Dr. Willebrands, who is an aide of Cardinal Bea in the Vatican secretariat for Christian unity, warned that Roman Catholics must not be expected to give up their tenets about the primacy of the Pope and the authority of the church. He noted that the World Council of Churches had declared that the cause of unity is not served by watering down confessional principles.

The longing of Pope John for Christian unity had led to the calling of the Vatican Council, Dr. Willebrands said. The first step would be an inner renewal in the life of the Roman Catholic Church. After that a long period of development would be required before there would be a possibility of Rome's membership in the World Council of Churches. Many Roman Catholics in Europe and North America do not yet see any necessity for unity with Protestants, he added. The new "Unity Secretariat" was to be the "eyes and ears" of the Vatican in observing other Christians and r eventually also become its "mouth speaking to them, Prof. Willebrands

Council's importance discounted

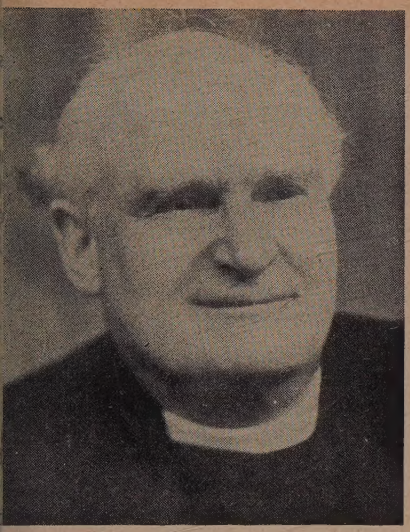
The Vatican Council is an int affair of the Roman Catholic Church must not be regarded as an effort to Christian union, leaders of the U Evangelical Lutheran Church in many noted. They warned against realistic activity" by Protestants would have their hopes dashed if expected a more definite outcome.

Oversimplifying problems on the to unity might paralyze Christian eff the churchmen added. They said, ever, that a major event like the co would be felt throughout the Chri world and that no group which seri hoped for unity could ignore it.

Confronting Christendom with a q tion about its unity made more ur an understanding of true doctrine, statement continued. It said that expression about a "return to Rome" dicated a lack of understanding a the depths of doctrinal differences the real meaning of the Reforma Strange dogmas adopted by the Ro Catholic Church in the last century made it clear that what was most ne was a return to Jesus Christ, the Shepherd and Bishop of souls, it sai

Priests may not talk

Roman Catholic priests in Ohio no longer engage in group discus meetings with Protestant clergym Bishop George J. Rehring ordered. said talks about Christian unity needless because "unity is not somet to be created by human agencies but is an essential property of church." Canon law provided that meeting of priests with clergymen



NEW HEAD OF ANGLICANS
Archbishop Ramsey

r denominations required prior ap-
al by the bishop, he declared.
lore than 30 priests had attended an
menical institute" arranged several
s ago in Toledo by a Lutheran pas-
Dr. C. Umhau Wolf. Speaker at
meeting was the Rev. Gustav J.
gel, prominent Roman Catholic theo-
n. Last year a similar meeting was
essed by Dr. George Lindbeck, a
estant theologian. About 30 priests
among the 150 clergymen attending.

ed churchmen to retire

r. Geoffrey Francis Fisher, 73,
bishop of Canterbury and head of
Church of England for 16 years,
month announced that he would re-
on May 31. With characteristic hu-
he told a church convocation, "I
convinced that day by day my wis-
increases, but I am also satisfied
my stock of patience diminishes."
said he wanted to hand over the
ch leadership to "another who can
bring a fresh mind and energy to bear."

An advocate of Christian unity, Dr. Fisher had served as a co-president of the World Council of Churches. Last fall he made a "courtesy call" on the Pope, marking the first time since the Reformation that an English primate had met with the Roman Catholic leader.

In Berlin, Bishop Otto Dibelius reaffirmed his earlier determination to retire this year from his posts as head of the Berlin-Brandenburg Diocese and as chairman of the council of the Evangelical Church in Germany. Dr. Dibelius will be 81 in May. He has been an outspoken leader of the church's fight against the East German government's anti-religious policies and has frequently been a target of Communist thrusts. A co-president of the World Council of Churches, Dr. Dibelius has stated that he would give up this office at the council's assembly at New Delhi, India, in December.

Queen picks Dr. Ramsey

Queen Elizabeth II accepted Dr. Fisher's resignation with regret, granted him a lifetime barony that will enable him to remain a member of England's House of Lords.

To succeed Dr. Fisher, the Queen nominated Dr. Arthur Michael Ramsey, 56, who has been Archbishop of York since 1956. Dr. Ramsey, who has also been active in ecumenical work, is a noted pulpit orator. His nomination must be passed upon by the Canterbury Chapter, but this is regarded as a formality.

Speculation in Germany about the logical successor to Dr. Dibelius as head of the EKID Council, which represents most of German Protestantism, has centered around Bishop Hanns Lilje of Hannover, now head of the United Evan-

gelical Lutheran Church and a former president of the Lutheran World Federation. The election will be this month.

Congregation leaves Suomi Synod

Plans for the 1963 merger of the American Evangelical, Augustana, Suomi and United Lutheran churches into a 3.2-million-member Lutheran Church in America headed toward a climax. Each body was scheduled within the next six months to take final action on the merger. ULC synods and Augustana districts must vote approval. The AELC's convention must take a ratifying vote. In the Suomi Synod the issue was more complicated, as a referendum of all congregations began this month with a total two-thirds affirmative vote required.

Because the 36,000-member Suomi Synod's acceptance of the merger is "anticipated," a Minneapolis congregation last month voted to withdraw from the synod. Morgan Avenue Church members voted 67-10 to leave the synod since they "would not feel at home spiritually in a larger merger that would include the United Lutheran Church," Pastor Chester Heikkenen stated. The Morgan Avenue Church reports 385 members.

Opposition to withdrawal in the congregation was led by Dr. Evelyn Hartman, an official of the Minnesota Health Department. She is a cousin of Dr. Raymond Wargelin, Synod president.

Federation's future discussed

Question of whether the Lutheran World Federation should develop into a world-wide "ecclesiastical fellowship" or church was debated in the current issue of the federation quarterly *Lutheran World*. One theologian thought that it should, but a dozen disagreed.

"The tasks which the federation has set for itself demand action as a church," Dr. Peter Brunner of Heidelberg asserted. He called for "one globe-circ Lutheran church." He said this come about by doctrinal agreement pulpit-and-altar fellowship without quiring that members "must merge one single entity."

Disagreeing was Dr. Regin Prent Aarhus, Denmark, who urged church fellowship but warned str against "remodeling the federation a united church." If a central orga tion is needed, a new one should b up while the federation remains "a association of autonomous churches

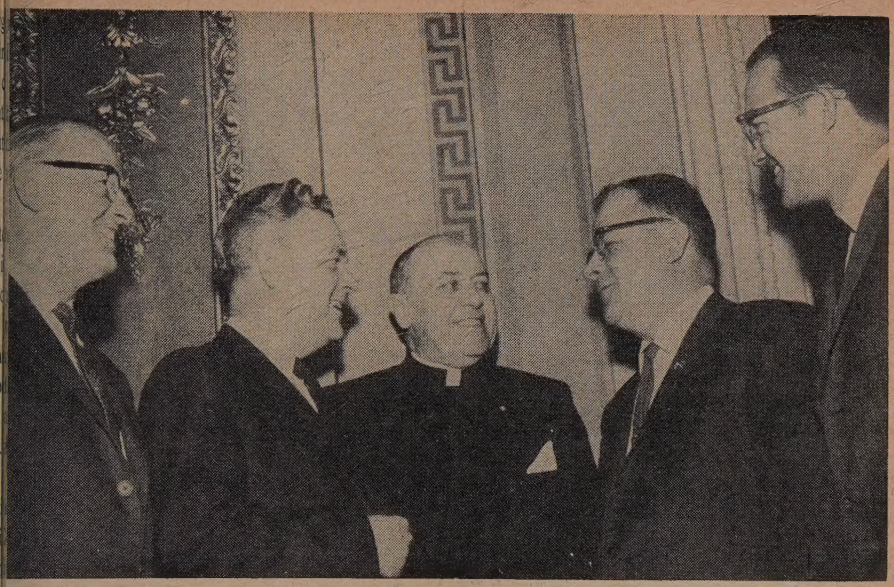
"Our goal is church fellowship without some kind of organizat superchurch," added Dr. Ernst K of Muenster, Germany. Similar opi were expressed by Dr. Paul C. Empi Dr. Stewart W. Herman of the Nat Lutheran Council and by seven Lutheran leaders.

Ceylon seizes church schools

"What though the spicy breeze
Blow soft o'er Ceylon's isle,
Though every prospect pleases
And only man is vile . . ."

The new *Service Book and Hymna* omitted the slighting reference to Ce which a half-dozen generations of chu goers had sung as the second vers the famed missionary hymn *From G land's icy mountains.* Reports this m from the island country in the In Ocean revealed a further inaccurac the hymn — not every prospect pleasing.

Big majority of the nine mi Ceylonese are Buddhist. About two lion are Hindus and 800,000 Christ Roman Catholics are the largest C tian group. The country's educati system had depended on 2,500 s assisted private schools, of which



CLERGYMEN IN CONGRESS MEET WITH CHAPLAIN OF HOUSE

Bernard Braskamp (center), chaplain, talks with Representatives Walter H. Judd Minnesota (Congregational), Walter H. Moeller of Ohio (Lutheran), Henry C. adeburg of Wisconsin (Congregational) and Merwin Coad of Iowa (Disciples). h Congressman-clergyman, not shown, is Adam C. Powell of New York (Baptist)

e operated by Roman Catholic rches and most of the others by dus or Protestants.

ension between Buddhist nationalists mission leaders, who were assailed ymbols of western imperialism, had owed Ceylon's independence. Last ember the nation's parliament au- ized government seizure of all ols. There were some demonstra- s by Roman Catholics, but the take- was accomplished last month. No pensation was offered, but churches ined legal ownership of the buildings.

hurch indifference blamed

ailure of Christian missions—Prot- nt and Roman Catholic—to adapt he cultures of Ceylon was blamed the "school grab" by the Rev. Albert a. The Roman Catholic priest, who had been in charge of his church's educational work in Ceylon, returned there last month after a period of study in the U.S. He said about 42 Roman Catholic schools were still operating in Ceylon without government aid.

The school seizure was not religious persecution, but a protest against colonialism, Father Silva said. He charged that missionaries had failed to learn the native language or follow national customs, and that they built churches in western architectural styles. With Singhalese as the official language of free Ceylon, English-speaking teachers were regarded as remnants of colonialism.

The priest urged that Christians use the native tongue and adapt church art and architecture to Ceylonese culture. He pointed out that freedom of religion is permitted in the land.

WASHINGTON

By ROBERT VAN DEUSEN

ENTER IDA

IT ISN'T only hurricanes that are labeled with the names of girls. In alphabet-minded Washington, some government agencies get the same treatment. The Federal National Mortgage Association (FNMA) is familiarly dubbed "Fannie May." Now comes a dignified world loan agency known as "Ida" because of its initials. Its name is the International Development Association.

Those who believe in encouraging the economic development of less industrialized countries will welcome the news that IDA has recently become operational. Its purpose is to pool financial resources from many countries in order to lend money on easy repayment terms to countries that need economic aid.

The new lending agency will be an affiliate of the World Bank. The United States and 14 other members of the bank have pledged initial contributions of $686 million to provide IDA with capital to lend to other countries on a long-term, low-interest basis. If all the members of the World Bank support IDA, she will be worth a billion dollars.

ONE OF THE wholesome aspects of this new agency is that countries which were aided by the U.S. under the Marshall Plan and whose economies are now in good shape, are joining forces with the U.S. to give the same kind of help to less fortunate nations. These lending nations include West Germ Great Britain, Italy, Norway, and Republic of China.

The nations subscribing to IDA's ital fund also include some of the prosperous nations of Asia and Af such as India, Pakistan, Malaya, T land, Vietnam, and the Sudan. A group includes countries which are f prosperous and were not dam severely by the war, such as Can Australia, and Sweden.

National currencies

ONE ASPECT of IDA's program w makes it possible for smaller coun to participate in lending as well as rowing, is that national currencies be used in some degree. The big in trialized countries will pay their co butions in gold or other freely vertible currencies. The less industrial countries, where gold is in short sup will pay 10 per cent of their alloca in gold and the rest in their own rency, in installments over five year

Lack of capital has been one of reasons why some underdeveloped co tries have been unable to build the ro railroads, schools, and hospitals w are necessary for sound developm Individuals or corporations with mo to lend have been reluctant to invest much in any one country because are afraid that changing economic political conditions will affect the co try's repayment schedule.

IDA, while it will be carefully ministered, will be able to offer m flexible terms than those of conventi loans. The international membership strengthen the probability that, even a change in government, the loans be honored and repaid, since def would affect the new government's w financial standing.

Raphael: The Flood (Vatican)

Out of the Darkness, Light

e Bible is the human rendering of God's Word, Mueller said in last week's "Lutheran." This ek he explains how to "walk the road" toward derstanding of the truth the Scriptures contain

EBERHARD MUELLER

D HAVE ESTABLISHED that there are an elements in the Bible is not suffi- to justify doubt of the church's doc- of the Word of God. These human deficiencies of the Bible will be a stumbling block to faith at most for those who approach the Bible with a preconceived opinion, that is to say, the opinion that it can be the Word of God only if it is a direct, immediate Word of God,

which, naturally, would then have to be as faultless as the omniscience of God himself.

The question is, however, whether we could even understand such a Word of God. The fact is that the only speech we can understand is human speech.

When we want to make something clear to children we must adapt ourselves to the child's way of thinking of things; otherwise we talk over their heads. So God speaks to men in the concepts and the language of their time.

This does not mean that, as children grow, their concepts do not become clarified and that their world of ideas does not grow. Even in the Bible itself a purification of ideas about God, a growth in the world of religious concepts, and varying degrees of culture among the writers can be noted.

But all of them were deeply imbued with the conviction that, no matter how great the growth of scientific knowledge or personal experience, before God and his Word we always remain children, who rather stammer than speak the eternal and unchanging Word of God in the language of our age.

THE APOSTLE PAUL himself says that our earthly words and conceptions of God are only a dim and indistinct representation of the divine reality, which he hopes to see with full clarity in eternity. Thus he says: "Now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood" (I Cor. 13:12).

God speaks when he speaks through the Bible or through othe man words, and hence through imp human means of communication. E who is really in earnest about the about himself and God really hears himself speaking to him through means.

When Christ spoke to Pilate abo eternal kingship, he spoke these s words to this Roman who consi himself far above him: "I am a For this I was born, and for this I come into the world, to bear witn the truth. Every one who is of the hears my voice" (John 18:37).

What Jesus was saying was tha everybody hears the voice of truth Word of God, when it is spoken. those who are of the truth, only who are really concerned about it, devoted to hearing it, actually hea

PILATE obviously was not so conce At any rate he was not concerned it in any ultimate, deep sense. For this Jesus was only an interesting which he was obliged to investigat

Moreover, his attention was co trated primarily upon how he could gle out of this affair in a politi shrewd way without coming into co with the influential Jews. His inwar was stopped by the fear of men.

Therefore the voices of the screa Jews outside and the voice of his re which was offended by the miserable ward figure of Jesus, were so loud the voice of God, which was calling him to show the courage of a just ju

REPRINTED BY PERMISSION FROM "CONVERSATION ON FAITH" BY EBERHARD MUELLER, IN THE TRANSLATION OF JOHN W. DOBER-STEIN, TO BE PUBLISHED BY MUHLENBERG PRESS NEXT MONTH

REMBRANDT: PILATE WASHING HIS HANDS
His inward ear was stopped

d, to bow down before this divine sty, was drowned out, but perhaps completely. The divine voice that seeking to break through was still g enough to make him uneasy.

ND SO even the most critical reader ie Bible can seldom elude its influ- altogether. But this voice usually its compelling and therefore con- ng power as long as it is drowned y the noise of busyness and the self- ed voices of men who have not yet zed to the depths how badly they God.

hat does it mean, then, according to , to be "of the truth"? Jesus was tless thinking in the quite simple of a person who hears the truth and it. He enunciated this in the words, ny man's will is to do his will, he know whether the teaching is from or whether I am speaking on my authority" (John 7:17).

Thus it cannot be a matter of our first studying God or his Word merely as neutral observers and then being able to consider whether we are willing to draw the consequences from the knowledge we have thus gained. The ears to hear God are opened only to him who takes his stand and faces with his whole being the One who is here putting his claim upon him.

WHAT DOES IT MEAN to "face the Word of God"? A simple example may illustrate it. When we make a trip to the mountains and step off the train, say, at Garmisch-Partenkirchen, we probably ask a native who is familiar with the region, "Where is the Zugspitze, Germany's highest mountain?"

But it may be a cloudy day and the native points in a certain direction in which no more is to be seen than any other direction. Nevertheless, if we have any confidence in our informant, we go

in the direction he has indicated as long as we can see a path ahead of us. Then as we walk we will learn more and more clearly whether the informant has spoken the truth or not.

THIS IS THE only answer we can give to the person who is seeking in the Bible certainty concerning the reality of God and the truth of his Word. We cannot seize God and examine him. If we were to try to prove God we should make his greatness ridiculous.

Nor can we blow away the mist behind which his majesty is hidden from the prying eyes of man, who is hungry for knowledge but sinful. We can only say: Here is a way. Look at what is said here, and if something about it seems right and clear to you, then start walking this way. Don't just sit there sulking in the waiting room of doubt until everything becomes perfectly clear. Go, at whatever cost.

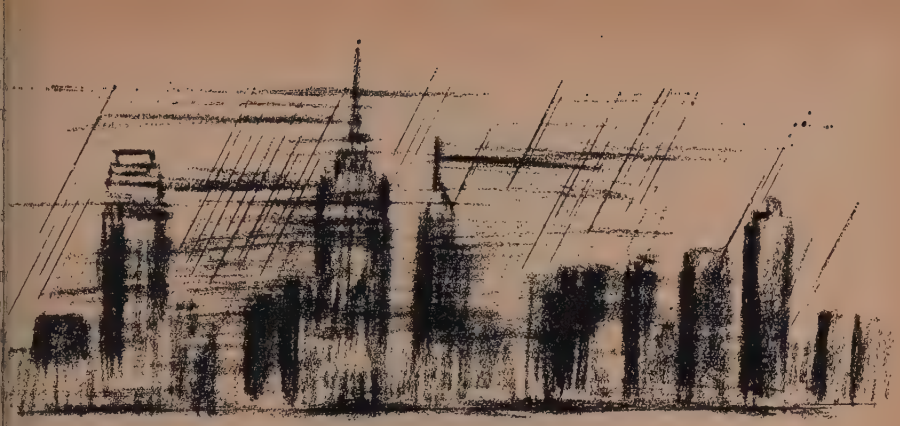
Sometimes it costs a great deal. It is also something of a venture to proceed on a path the end of which you cannot see. But first walk that part of it which you know is right and, if you do not neglect to keep on listening attentively, when you have traveled the stretch you know, then presently through the mist of uncertainty a further stretch will be discernible. Walk that stretch too.

AND IF YOU keep on step by step, the time will come when the mists will disappear and the sun itself will light and warm you. The center of the Bible, Jesus Christ, will stand before you and be the "Light of light," as the Nicene Creed puts it.

It is the way the men of the Bible themselves traveled. It is the way of God's history, God's actual encounter, with men. It must be traveled in the history of real life; it cannot be thought out in the study and measured out on a map. A man must walk this road self, venturing his own life; and a because God is a real God, not r the concept of a God. It cannot be wise, because God is the Lord.

But what do we mean when w "God is the Lord"? Though this is thing we can fully understand or faith, we must try to think through is meant by this statement; for no doing and not only hearing, but als soned understanding is part of w means to walk the way we men mu in meeting God.

PETER PAUL RUBENS: JOHN
Doing, hearing and understanding



Face of the City

DE A BUS ON A RAINY DAY IN NEW YORK CITY,
OK AT THE PEOPLE AROUND YOU, AND YOU MAY
TCH A REFLECTION OF THE DRAMA OF LIFE . . .

ROMAINE L. GARDNER

OOKING FOR AN APARTMENT in Man-
an is no easy job. Even on days
n the sun is shining and it's 60 de-
s in the shade, it's a tough proposi-
. But on this particluar day it was
ing like I thought it could rain only
owa.

Iy task was made even more difficult
he fact that I could pay only $125
onth for a four-room apartment. If
sounds easy to you, you ought to
it sometime. There must be places
re you can find housing at decent
es, but in Manhattan you can't. They
even the mice pay $2 a week for a
in the wall.

here are two ways to get an apart-
t in New York City: You can go to an agency and pay them one month's rent in advance, one month's security and one month's rent as a fee or you can track down advertisements in the newspapers.

I had tried the first way and it might have worked out very well except for the fact that the man said:

"All right, my boy, I have just the thing for you. I can give you four rooms and a bath for $134.50 a month. Just write out a check for $403.50, sign this two-year lease, and you can move in two weeks from tomorrow, the first of October."

"Four hundred and three dollars and fifty cents?" I asked meekly.

Why, I hadn't had that kind of money all in one place since I saved most everything I earned working in a grocery store

for three years back in high school. No, I had better take the latter course and follow down some leads in the paper.

I WAS HUDDLED in a cigar store entrance at around 97th Street and Broadway and I wanted to get to Broadway and 165th Street.

"Take a bus," the man said, and so I started to find one. I pulled my trench coat up around my neck, put the *New York Times* over my head and tried to dodge the puddles with my feet.

When it rains in New York City the drains back up and the gutters will fill up with water several feet out into the street. Thus, when you cross at a corner, you've either got to be a champion broad jumper or get your feet wet . . . that is if you're the thoughtless kind and forget your rubbers.

I hadn't even taken my umbrella.

I found the right corner and w with wet feet for a bus. I have a s stition that if you light a cigarette waiting for a bus, one will come before you have time to take more a few puffs.

I waited five minutes and then cigarette and sure enough, before water had dripped through the T over my head to put it out, along a bus. I threw down my cigarette, rea a wet hand into my trouser pocke fifteen cents, got on and sat dow one of those long seats facing side across the front.

GENERALLY I DON'T look around I'm on a bus or the subway. I stic nose in my newspaper or a book and until I feel I'm somewhere near the where I want to get off. I've even known to ride on past my station.

it this day, perhaps because my newsr was wet anyway or perhaps be- I was wet and tired and discouraged ked directly across from me at the le on the other sideways seat up

nd there sat a little Negro girl about years old with her mother. She was g and her mother was trying to comher.

rhaps she was crying because water dripping down her tightly knit braids because she didn't have on any rub- either, and her feet were wet. Or aps she was crying, as children will without knowing the reason.

UT AS I looked into her face and saw tears running down her cheeks and rain running down the window by head I saw in her face the tears of ce yearning for acceptance, for apal. I saw her tears for her great- dfather's father and the whip lash s across his back.

I SAW HER TEARS for her grandfather putting pans on the floor to catch the rain as it fell through the roof of his tarpaper shack. I saw her tears for her father who had ridden in the back of a truck from Alabama to New York with the promise of a good job and respectability, who worked nights in a shoe factory and lived in a two-room apartment.

I saw her tears for herself, her future, condemned to a second-rate life for reasons she didn't know. I saw her crying for humanity, for people too proud to forget and too humble to try to understand. It was raining, and I saw the world crying for this little Negro girl and her mother, and mothers and daughters like her all over America.

"172nd Street," called the driver. I had missed my stop again.

I got off and walked back in the rain to 165th Street, but the apartment had already been taken. Anyway, I was glad I had made the trip.

The Enemy Among Us

THE ENEMY is not solely the unfettered sovereign national state, violating the natural rights of man and jeopardizing his natural environment.

Nor is the enemy solely an atomic muscled totalitarian power with a world ideology.

The enemy is many people. He is a man whose only concern about the world is that it stay in one piece during his own lifetime . . .

The enemy is a man who not only believes in his own helplessness but actually worships it . . .

The enemy is a man who has a total willingness to delegate his worries about the world to officialdom . . .

The enemy is any man in government, high or low, who keeps waiting for a public mandate before he can develop big ideas of his own, but who does little or nothing to bring about such a mandate . . .

The enemy is any man in the pulpit who by his words and acts encourages his congregation to believe that the main purpose of the church or the synagogue is to provide social respectability for its members . . . —NORMAN COUSINS in *In Place of Folly* (Harper)

How We Got Our Hymnals

By Carlton York Smith

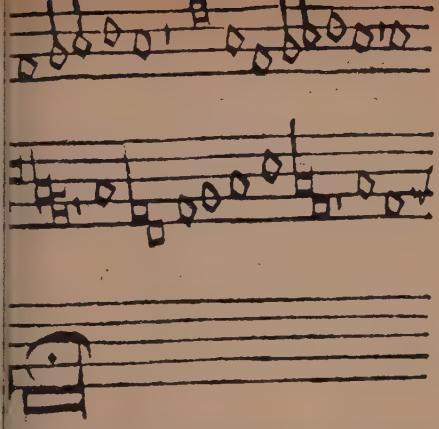
"A hymn of glory let us sing, new hymns throughout the world shall ring," the *Venerable Bede* told the church of his time. The Venerable Bede was a learned monk at the Monastery of Wearmouth and Jarrow who lived from about 672 to 735 and gained fame as author of the *Ecclesiastical History of the English Nation.*

His invitation to sing a new "hymn of glory" has continued to stand before the church since the eighth century, and the Venerable Bede's words are recorded now in Hymn 110 of your *Service Book and Hymnal.* But the church has not always found it easy to agree on what new hymn should be sung and where.

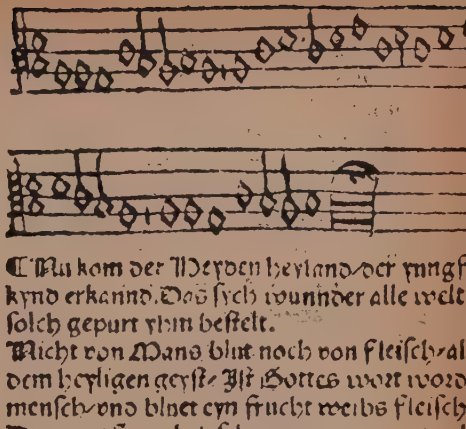
Lutherans in America are beginning to feel the advantage of the new hym In moving from one congregation synod to another they no longer n adjust to a different hymnal. We beginning to take this for granted. things were not always so. Early therans in America often found it ficult to carry out the direction of Venerable Bede.

To understand the problem of h singing in colonial America one m know how hymns were used in the c Lutheran church in Europe. Martin ther felt strongly that the congrega ought to have an active part in the s ice. To this end he wrote and arran hymns to be used by the people in service, often to replace parts of Latin liturgy.

The first Lutheran hymnals appea



) Chriſt vnſer Heyland/der den tod vber
Iſt aufferstanden/die ſund hat er gefan
yrieleyſon.
inden war geporn/trug für vns Gottis
Mat vnns verſunet/das Gott vnns seynn
gunnet/K yrieleyſon.
nd/leben/vnd auch gnad/alls ym hen
hat. Er kan erretē/alle die zu yhm tred
yrieleyſon.



Cl Nu kom der Heyden heyland/der yungf
kynd erkannd. Das ſych wunnder alle welt
ſolch gepurt yhm beſtelt.
Nicht von Mans blut noch von fleiſch/al
dem heyligen geyſt/Ist Gottes wort word
menſch/vnd blnet eyn frucht weibs fleiſch
Der yungfraw leib ſchwanger ward/doch
keuſcheyt reyn bewarb. Leucht er für mäch
ſchon/Gott da war yn seynem thron.
Er gieng aus der kamer seyn/dem königlich
ſo reyn. Gott vō art vñ menſch eyn helt/ſey
er zu lauffen eylt.
Seyn laufft kam vom vatter her/vnd keret
zum vater. für hyn vndern zu der hell/vnd
zu Gottes ſtuel.

1524. One kind of hymnal was in-
ded only for the trained choir. It had
ricate part settings of the chorales
ymns) in the manner of the Latin
tets (anthems).

The other kind of hymnal was in-
ded for use of the congregation. It
nsisted simply of hymn tunes and texts.

illustration are the two pages from
Erfurt Enchiridion (hymnal) of 1524
ich was for congregational use (*above*).
The hymn on the left, *Jesus Christ
o came to save,* is an original hymn
Luther for the Easter season. The
mn on the right, *Saviour of the
athen,* is a setting by Luther of the
vent hymn from the fourth century
St. Ambrose.

During the 16th century over 200
ferent hymnals were issued in Ger-
ny. Among the authors and com-
sers of that period represented in the *Service Book and Hymnal* are the names of Decius, Luther, Nikolaus Hermann, Nicolai, Selnecker, and Walther.

Until 1586 German Lutherans used separate hymnals for the congregation and for the choir. In that year Lukas Osiander published a hymnal for four voices in which the melody was found in the soprano rather than in the tenor. For the first time both congregation and choir could use the same hymnal.

Early in the 17th century Michael Praetorius issued his *Musae Sioniae,* a collection of 1244 melodies arranged in different ways. Other important hymnals of the same century included the Hamburger book of 1604, Crüger's *Praxis pietatis melica* of about 1644, and the Nürnberg *Gesangbuch* of 1676.

Hymns of the 16th century were doctrinal songs of praise and adoration. They reflected the orthodoxy of the first cen-

tury of the Reformation. Latin continued to be used along with German during this period, especially with the music for the clergy and choir.

During the Thirty Years' War (1618-1648), a more subjective kind of thinking found its expression in the hymns of the time. There was no longer the concern with the formalism of group worship along strict liturgical lines. Authors tried to bring out what happened to the individual as he felt confronted by God. Personal experience took the place of group attitudes.

THIS TREND gained strength and influenced the hymn writers in the second part of the 17th century as Pietism took hold in the Lutheran church. With it, mainly as a reaction to the long years of war which led to an estrangement of people from an orderly church life, came heavy emphasis on spiritual exercises and emotional expressions of inner experiences.

The melodies of the 16th and early 17th century came from various sources. Whatever could be adapted and used from the great body of Latin service music was accepted. Popular religious folk songs from before the Reformation were pressed into service. Where possible, secular songs were used. Finally, new melodies were written for the Lutheran service.

IN THE SCANDINAVIAN churches of the 16th and 17th century, hymns were at first largely translations of German hymns. As the church became established, a native hymnody developed.

By royal decree, Thomissön's *Psalmebog* of 1569 became the official hymnal of Danish and Norwegian churches. This hymnal continued in use until 1683 when Bishop Kingo was asked to assemble a new hymnal.

The first Swedish hymnals were
pared by Laurentius and Olavus H
two brothers who had studied in Wi
berg between 1510 and 1520 and
the Reformation fight in Sweden
their return home. Laurentius introd
a Lutheran church order, Olavus
lished a Swedish Bible and hymnal.
wrote original hymns.

First Swedish hymnals appeared
1526, and various new editions appe
for about a century. Most of the hy
came from German, Latin and Da
sources. The *Svenska Uppsala Ps
boken* of 1634 was issued for the
of uniformity in Swedish hymnody.

Since this book did not contain
odies, the hymnal of the brothers H
beck was used as a source of melo
In 1695 the hymnal of Bishop Svedl
replaced the earlier books.

AFTER THE PUBLICATION of the
hymnals, new hymns and hymnals
peared in increasing numbers in the y
to follow. By the beginning of the
century when the German Luther
were coming into New York, New
sey, and Pennsylvania, they brought
them a variety of hymnals.

Muhlenberg complained of the p
lem of hymn singing from many dif
ent books. One book, the Marb
Hymnal, was favored by pastors bec
it contained not only hymn texts
also the epistles and gospels and o
service material.

This book was reprinted six times
tween 1757 and 1777 by Christo
Saur in a building which is now
property of Trinity Lutheran Church
Germantown Avenue in Philadelphia.

ANOTHER HYMNAL that found fa
among colonial Lutherans was that c
piled and composed by Johann A. Fr
linghausen. Every edition of this hym

Faith our Victory
God is our Re fuge in diſtreſs our ſtrong
He's preſent when left comfortleſs in ma-
defence and a — rmour
Th'infernal Enemy
ing ſtorms our Har-bour
Look how enrag'd is he he now exerts his force
to ſtop the Goſpel courſe who can withſtand this ty

Chearfulneſs of Faith.

IV.

O Lord God, *Jeſus Chriſt*,
Our Saviour and High Prieſt,
Thy bloody Wounds and Paſſion
Exceed our Admiration;
All Praiſe of Men and Spirits
Fall ſhort t'extol thy Merits.

V.

Amen with one Accord
Let us intreat the Lord,
To guide us with his Spirit
Till we at laſt inherit
Our great Redeemer's glory,
Farewell what's Tranſitory.

Eine feſte Burg iſt unſer Gott.

I.

GOD is our Refuge in Diſtreſs,
Our ſtrong Defence and Armour,
He's preſent, when left Comfortleſs,
In raging Storms our Harbour;
Th' infernal Enemy
Look! how enrag'd is he!
He now exerts his Force
To ſtop the Goſpel-Courſe;
Who can withſtand this Tyrant?

M 2 II.

"PSALMODIA GERMANICA," PRINTED 1722 IN LONDON

tained music, something unusual in se days, and included a figured bass guideline for the musician who sup- d the accompaniment. Five of the ylinghausen hymns (8, 212, 255, 323, 435) are in the *Service Book and mnal.*

When the German Lutherans began ng the English language, a new prob- arose. One solution was to use the *lmodia Germanica,* an English trans- on of German hymns by J. C. Jacobi London.

From the edition of 1722 printed in ndon we show two pages with a set- of *A Mighty Fortress.* Once again the musical setting consists of melody and figured bass, but the rhythmic pattern is unusual.

The four-part hymn settings so familiar to congregations of today did not appear in Lutheran hymnals until about one hundred years later.

FROM THIS early period of the church in colonial America to the present day of our *Service Book and Hymnal,* many hymnals were published by individuals and church bodies to meet the needs of American Lutherans. The history of this period of American Lutheran hymnody represents the long struggle of adjust-

ment to the English language on a new continent.

Both foreign language and English hymnals were used in the 18th and 19th centuries until the matter was resolved in favor of a complete English Lutheran hymnody. While this language adjustment was taking place, a similar adjustment occurred in the choice of hymn tunes and texts.

THE FIRST OFFICIAL hymnal in the German language published in America was issued by the Ministerium of Pennsylvania in 1786. A great many other important German hymnals followed (Paul Henkel's, 1810; General Synod, 1834; Buffalo Synod, 1842; Missouri Synod, 1847; General Council, 1877; the hymnal of J. E. Stohlman, 1894).

Swedish hymnals published in America included the *Femtio Andeliga Sänger* of 1856, the *Hemlandssanger* of 1860, and the Thomander-Wiesergren book of 1886.

The first Norwegian hymnal to appear in America was a reprint of the Harboe-Guldberg hymnal for the Evangelical Church founded in 1846. Ole Anderson, who printed the first book, also reprinted the Pontoppidan hymnal in 1856. Guldberg's hymnal was reprinted in 1854.

WHILE THE GERMAN and Scandinavian hymnals were being published in America, hymnals in the English language appeared and gradually replaced the foreign-language hymnals. In creating Lutheran hymnals in the English language, the materials used came from translations of foreign books, English hymns by non-Lutherans, and original hymns by Lutherans.

The first three English hymnals appear after the *Psalmodia Germa* were private ventures by Kunze (17 Strebeck (1797), and Williston (18 In 1814 the New York Synod issue English hymnal, and in 1816 Paul He published his English hymnal. The r popular hymnal of the day was tha the General Synod in 1828. By 1 it had passed through 56 editions.

In the following years, a great m hymnals were issued, from the one the Joint Synod of Ohio (1845), Augustana's two editions (1901 1925), Missouri Synod's (1879 1941), and those of the Evangelical theran Church, and the American theran Church.

In looking back, we know that in s of the confusion of many diffe hymnals, lack of instruments and tra choirs, our forefathers in colonial were able to sing a hymn of glory. how much easier it would have bee they could have united in praise thro one hymnal!

Carlton York Smith (Ph.D. in music from the University of Southern California) is a Lutheran, head of music department of a Van Nuys, Calif., high school, and choir director

A CHILD IS BORN

T IS FOUR in the afternoon, just twelve
rs after the birth of my son. It had
n a long and busy night for my wife,
y in the birthing and busy keeping
old women of our village from doing
re than observe the event.
he pastor of the village had secured
services of a trained nurse to take
rge of the delivery, and the four of
–pastor, nurse, my wife and I—were
ermined that only modern medicine
techniques would be used.
was not present, of course. For even
ugh my views on scientific medicine
e modern, I did not wish to break
neighbors' custom that the birth of
hild is an event for women only.
he hours stretched endlessly, like days
ing the rainy season. But the time
s not barren: I prayed often and God
e me peace, and to the nurse and my
e he gave wisdom and strength.
have not yet seen my son, for the
tom says that I must wait until the
t sundown after his birth.

EARLY THIS MORNING, before the sun
ned its full heat, I went to my farm
h my oldest daughter to bring some
our newly harvested rice to the grain
use which I had built near our dwelling
he village. We talked of the newborn
the way there and back.
ust before noon I worked at my loom
der the big tree that my fathers call
"Spreading One." Its deep shade
uffed the sun.
My three youngest children, all girls,
beside me, asking questions above the
rp rattle of the shuttle as I passed it
r and under the thread. Their ques-
ns were about their brother.

Later, I joined the village chief and other men to repair the bamboo bridge that crosses the big river at the edge of the village. It was not a difficult job, and we laughed and talked a lot.

"We are fixing this bridge to honor the child born last night so that all travelers who come to visit him may enter our village in safety," one man said.

"Let's make it the strongest bridge in the chiefdom," another man said. "Let's make it last until Folomo's new manchild is old enough to repair it himself."

When we were finished, we jumped up and down on the bridge to test our workmanship. It was strong and we were proud. Then we bathed in the river.

IT IS FOUR in the afternoon. I say four, but I am guessing at the precise time, for there is no timepiece in our village. Our word for that hour is translated "the sun-not-beat-you time." It is an accurate expression, for the sun is just above the tips of the high trees that surround us, and there are cool shadows, not the fierce heat.

I leave the village now and walk into the forest. All day I have been with people. Now I am alone. I want it that way. It is the first full day of my new child's life.

I reach the river where it narrows and is spanned by a fallen palm tree. I stop and put my hand in the cool water.

"I thank you," I say to God. "I thank you for the gift of the river, for its fish, for the way it refreshes my people."

I stand up and thank him for the palm tree, not only for the one that has fallen

From "African Features"

conveniently across the river, but for all the others in the forest, for their leaves which we use to roof our houses, for their fruit on which we feed.

I LOOK AT the cottonwood twenty feet away. Toys for our children are made from the red blossoms which fall from its branches high up in the sky. From its trunk we cut huge slabs to use as doors for our houses. I thank God again.

Down the river a short distance there is a tree heavily burdened with vines. Some are as thick as my little finger, some as thick as my thumb. They are our rope.

I had used smaller vines from such a tree to help prepare the bamboo bridge. We use the thumb-thick ones to lead a reluctant steer to market and for other kinds of heavy work.

A wise farmer, taking advantage of the fallen palm tree that spans the river here, cleared the forest on the other side of the river, opposite the natural bridge. In the clearing he made his fa From where I stand I can see the pile rice that he has harvested.

I THANK GOD for all those things. Tl are his gifts to my fellow Africans me and now to my son. The rich st house of the forest is ours. It is alw replenishing itself.

Suddenly, as I give thanks, I becc aware that all of the gifts are here, bef my eyes. All of them. If I turn walk fifty yards in another direct there will be more evidence of his l and care.

I kneel in the soft earth of the ri bank and raise my eyes to an open in the trees above. I see the redden sky endlessly beyond, endless like gifts, like his love.

I bow my head and pray. Then I lo up. The forest is darkening: the sun set. I run home to see my son.

It has been a long day.

—FOLOMC

'IVE MAKE A FAMILY

Best Friends

"I'M GOING! So there!" Sue didn't mp her foot physically, but I could see stamp it mentally. Dramatics were program for Saturday.

I can be dramatic too. "You are *not* ng! Sunday you're going to Sunday ool, Miss Susan Melton, and then to urch. You can make plans with Buzzy Sunday afternoon but not for Sunday rning."

Buzzy is Sue's best friend and a dear ld. But she comes from a family that dom goes to church. She's free in ys and at times that Sue is not. Buzzy attend our vacation Bible school last mmer with Sue and liked it. Dan thinks zzy's parents are negligent in not send- her to their Sunday school, when obviously enjoys our Sunday school ivities.

"BUT Buzzy *asked* me to go with her," e still insisted.

"Did Buzzy's *mother* ask you?" I said.

"Well . . . it's Buzzy's plan really. t her mother will be willing." Sue oke defensively, in a more subdued ne. She knew she was caught.

"Sue, it's very sweet of your friend ask you to spend the whole Sunday th her and to go to the ski meet with r family in the afternoon. But Buzzy's other knows that you go to Sunday ool and church. She wouldn't expect u to be absent just to play at Buzzy's use on Sunday morning."

I'd used the wrong word. "Play!" Sue eamed. "We don't play any more. e're not babies! We talk and listen to her records and read her diary. Her diary has a lock and key!" Sue gave this last information as if it were a delicious secret.

"Sue . . . lend me your ears a minute. Give heed to my proposal. Your mother would speak."

SUE GIGGLED. Her mood was changing. I presented my plan. "Why don't you divide the day and each provide part of the fun? You call Buzzy and ask her here for Sunday breakfast. I'll let you and Buzzy make your own and eat in the dining room. I'll entertain Pete and Karen and your father in the kitchen. Then tell her you'd like to take her to your Sunday school class and with your family to church . . ."

"Then I can go to Buzzy's house for dinner and the ski meet . . ." Sue bounced, already planning the share-the-day program. "I'll call Buzzy."

She had her finger on the dial when I stopped her. "Easy . . . breathe deeply . . . you're so excited you won't be able to talk. Remember . . . you ask Buzzy to ask her mother if your plan is agreeable."

"Oh, she'll say yes. She thinks Buzzy's in good hands when she's with the Meltons."

I laughed and Sue insisted. "Honest, I heard her say so. May I call Buzzy now?"

Excited yips and giggles came from the hall. I realized anew that Dan and I will have to listen again to all the silly telephoning that Karen has grown be-

yond. How she did chatter and giggle on the phone. Sue has had a big-sister model, and she's picked up many of Karen's mannerisms and catch-phrases.

Finally Sue reached the important moment. "Now, will you call your mother to the phone, Buzzy. I wish to speak with her," she said importantly.

I LAUGHED in the living room and shamelessly listened. Much involved explanation from Sue, some questions from the other end, then Sue called, "She wants to talk with you, Mother . . ."

I went into the hall. "She says she hopes this isn't something Buzzy and I have cooked up without asking you . . ."

I assured the doubting mother that I was aware of the plans and that we looked forward to seeing Buzzy at eight o'clock on Sunday.

When I was about to hang up, Sue shouted into the phone, "Don't forget to bring money for the collection . . . at Sunday school and at church."

"You shouldn't have said that, Sue," I scolded, when the conversation was over. "They'll think our church doesn't welcome a guest unless she puts money in the collection plate."

"How else is the Sunday school going to buy that new screen for the projector?" Sue asked wisely. "Besides, Buzzy knows that you have to support a church—not only by your presence and belief but by your treasure."

"Goodness! You sound like the Stewardship Committee!"

"We learned that in vacation school last summer. And Buzzy was there with me, so she learned it, too."

So . . . SUNDAY. A special breakf
A guest for Sunday school. Two yo
ladies sitting with Dan and me in chu
They each claimed a Service Book
followed the service intently . . . v
much rustling of pages and fluffing
of stiff petticoats each time they rose
sing or to join in a response.

Pete was gallant and treated them v
polished courtesy, helping them v
their coats, procuring an extra hy
book for Buzzy, holding the collec
plate until Sue and Buzzy found t
contributions in their stuffed handb

Dan and I know that children S
age can't keep *all* their attention on
service. But we think it's important
young people be present. Something si
in always . . . no matter what the serm
or hymns or gospel readings.

"I like that part of the prayer wh
we prayed for those whom we love v
have gone before us," Buzzy said. A
I thought she'd not been listening at t
moment!

THE HOUR of solemnity over, Sue
Buzzy burst out the church doors. "W
going to the ski meet," Sue announ
to everyone. They hurried to our
and gathered Sue's red ski suit, her
boots, and her wool pixie cap.

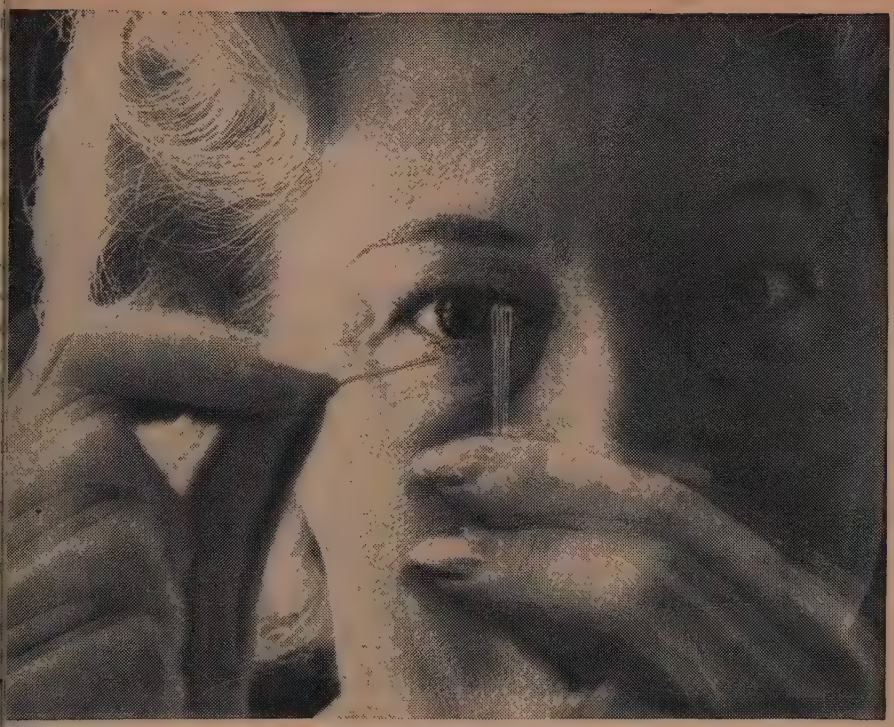
"Don't you want a ride?" Dan ca
from the church steps.

"Can't wait," Sue called. "It's c
three blocks to Buzzy's. See you
night!"

The contrast between Saturday mo
ing's storm cloud and Sunday's ha
child! How do parents survive their c
dren's childhoods?

ONE OF THE SEVEREST handicaps of the modern church is that to the outsider it must often appear to be a company of people squabbling about nothing.

—WILLIAM BARCLAY in *More New Testament Words* (Harpers)



"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better, and I really enjoy drinking Postum. My only regret is that I didn't change to Postum sooner!"

Postum is 100% coffee-free

Another fine product of General Foods.

WORSHIP NOTEBOOK

"READ THE GOOD BOOK LATELY?"

IN ANOTHER two weeks Lent begins. I don't suppose that this announcement will excite anyone greatly. After all, Lent doesn't have the lucrative sales incentive that Christmas has.

What can the department store, supermarket, or neighborhood shops advertise to *commercialize* a season designed for self-denial? There may be a few exceptions ("Deny yourself—drink Skinnycal"), but can't you see store windows filled with NOTHING just so people will set their sights on Lent?

Maybe people don't take Lent seriously anymore. If they did as their forefathers did, the air would be clearer without the curling smoke rising from millions of cigarettes, pipes, and cigars. Candy sales would drop off considerably, and all the tempting food delicacies would remain on their neatly displayed stacks in the grocery stores and meat markets all over the country.

This might not be good for the economy, and the economy of our nation must be served. In our race to beat the Russians we don't want to undermine the economy with talk of self-denial. Better that we forget about the whole business. We may even see a new kind of Lenten motto: Spend more during Lent, make America strong!

THERE WILL BE some who will be hurt even by a minimum of the Lenten observance. Most churches conduct midweek services during Lent. It stands to reason that if a family is in church on Wednesday evening, it can't be at home watching television. That means that Wednesday night programs will get less attention because people are in chu "Wagon Train" will have to wait u after Easter, and that's not good for advertiser.

But what are we really going to about Lent? Any Christian who ta his faith seriously does feel that Len different from the rest of the year. sort of like New Year's Day and all fuss we make about resolutions, ex that this is "holy."

Instead of changing old patterns of and promising new ones because the better for us (or so we think), some Lenten vows bring God into the pict A man gets the idea that because doesn't smoke or drink, or becaus woman cuts out candy, he or she sta in a bit better with God.

MY GUESS is that if you take a g look at your own life right now, you find some habit you have which if de would give you the feeling that Go closer to you. I feel that way at tir I get on a bus five days a week at 7 A.M. For 30 or 40 minutes I read newspaper. Until I get to my destinat another 20 or 30 minutes later, I usu ponder my way through the crossw puzzle.

Sometimes I wonder how many m it has taken me to figure out "one Bolivia's capitals" (LaPaz is the ans by the way). But when I'm all done I'm trudging across town to the of I wonder what good it did me. Was profitable use of time? Sure I c be reading a serious book on some ject related to my work. I could sitting there with a briefcase full of

pondence scratching notes to my sec-ary.

And if I did these things I might be re efficient, more intelligent, and, at st as the world sees such things, more cessful. But still I'd have the feeling t my question wasn't answered: am I king profitable use of my time?

"Sure you are," you say. But how do n define that word "profitable"? Prof-ble to whom? Just because a man or man studies harder, works harder, or nks deeper doesn't necessarily mean t he's getting closer to God. That, r all, is the one way a man begins understand his purpose in life. Let n fasten his whole being upon God l there is an entirely different attitude life.

But how shall man do this? I wish it e something that struck the very pangs a man's heart and mind when I sug-ted to him that he should read the le. Preachers have been whispering, uting, and proclaiming these words so long, and oft-times with such little enthusiasm themselves, that the ds mean almost nothing.

Occasionally a person will try to fol-the direction and pick up a Bible, he soon lays it down in a state of r perplexity. The fancy leather covers, n all the pretty ribbons sticking out, the tissue-thin paper discourage e people. They're afraid that if 're seen with such a book in a train ple will think they've "got religion." hen too, you just don't pick up a e and read it as you do any other k, from cover to cover. The quaint nnings of Genesis will cause some ple to think this is "baby stuff," and betide the poor fellow who per-res until he has hit the genealogies the one at the beginning of Mat-thew's Gospel. A man can take just so many "begats" and then he'll glory in his crossword puzzle.

This is not to suggest that reading the Bible is a waste of time, but you've got to take it bit by bit and according to some kind of order. An infant starts with a bottle, "slobbers" through pablum, and then gets to the solid foods. So with reading the Bible.

And let's face another sad feature of much admonishing to Bible reading. The rich language of the King James Translation is a joy to the person who appreciates the beauty of the written word. For a modern man who is used to the language of the *Daily News,* even beauty of speech can lead to nothing more than head-scratching.

So it will be necessary to find a modern translation of the scriptures. This may mean the Revised Standard Version. Funny thing about this. Several years ago there was a violent argument about which version of scripture was to be included in the *Service Book and Hymnal.* Lines were tightly drawn and one was either "AV" or "RSV." There's been a lot of rethinking of the issue since then, and today there's less certainty among many thoughtful persons. While the great majority agree that it would be well if the Bible spoke in the modern idiom, a lot of people now feel that even the RSV is too conservative.

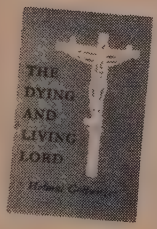
Perhaps that's why the work of J. B. Phillips aroused so much excitement. His translation (some would call it a paraphrase) of the Epistles, *Letters to Young Churches,* opened up new vistas in the great works of Paul and the others who wrote the Epistles. Then came the Gospels, and finally one was able to buy an entire translation of the New Testament according to J. B. Phillips.

Devotional Books

- for lenten reading
- for year round meditation

WE CALL THIS FRIDAY GOOD *by Howard G. Hageme*

Its insistent emphasis on the victory of Calvary makes this book modern classic. The author achieves singular success in his attempt "help make the hours on Calvary less of an abstraction and more of contemporary reality." Full page reproductions of symbols, modern ar original in design, amplify these meditations on each of the Seven Word from the Cross.
(UB877) **$1.5**

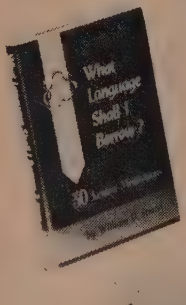


PROFILES OF THE PASSION *by Paul H. Nor*

Contains eight sermons with challenging themes of real contempora relevance. Each is deeply scriptural in its presentation. Contains "Pr files" of Humility, Remorse, Fear, Pity, Tolerance, etc. For layman ar clergy alike. Both will appreciate the wealth of challenging scriptur centered material contained in these messages. **paper cover $1.5**

THE DYING AND LIVING LORD *by Helmut Gollwitz*

First delivered as sermons. Here is an interpretation of Luke's gosp that shows the way to Christian triumph over the pressure of t world. **(UB854)** **paper cover $1.2**



WHAT LANGUAGE SHALL I BORROW?

30 Lenten Meditations *by William D. Stre*

The author writes in a popular style, making liberal use of huma interest illustrations in setting forth his thesis that life can meaningful and purposeful when lived on the basis of an eva gelical faith. The author seeks to awaken both those who de that God is active in the world and the "secularists" who lo God in the current order of events. **$3.**

LIVING WITH THE SEVEN WORDS

49 meditations *by John Alexander McElr*

Jesus' life and teachings are supremely exemplified in t words from the cross. Mr. McElroy uses the unique approa of interpreting the words—all seven each week—in the lig of a different theme for the week. His refreshing approa gives new and meaningful application of the seven words life today, helping one to use them as a devotional creed f living throughout the year. **$2.**

LUTHERAN CHURCH SUPPLY STORES

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610 Wood St., Pittsburgh 22, Pa.
31 E. North Ave., Baltimore 2, Md.
237 King St. W., Kitchener, Ont., Canada
1317 S. 16th St., Milwaukee 4, Wis.
17 Park Place, New York 7, N. Y.
219 W. Sixth St., Austin 61, Texas
11 Arzuaga St., Rio Piedras, P. R.
805 Locust St., Des Moines 9, Iowa

96 images indicate fertile imaginations e at work to give the early Christians ense of their uniqueness.

econd, every image in one way or an- er fitted into a grand multicolored pic- of self-consciousness. The lack of ge-rigidity and the awareness that the rch exists as a result of God's act in is Christ allowed seemingly contradic- images to be woven together. And d, Dr. Minear never forgets that the rce of the images was quite exclusively Old Testament with its witness to God's tion and deliverance of Israel, to his enant with his people, and to his prom- to them.

n a day when institutionalism seems to racterize the church for most Christians, Minear's book comes as a real enlighten- antidote which will help us to view selves, our relationship to God, and our k as the New Testament Christians did. tors and councilmen in particular should this volume careful study.

Minneapolis ROBERT A. BARTELS

ACCEPT THE AMBIGUITY

The Art of Christian Doubt. By Fred Den- ux. Association Press. 178 pages. $3.50.

doubt the opposite of faith, or is it a ssary element in the process of arriving truly personal faith rather than a mere rited tradition? Fred Denbeaux, profes- of religion at Wellesley, has written a k strongly defending what he calls ristian skepticism" as the route to sin- y and sensitivity in the religious life.

r. Denbeaux is opposed to all forms of odoxy, including that of modern sec- ism. His heroes are Socrates and Jesus, of whom he views as protesters against intellectual and moral security-systems heir time. Which of the two is the more portant is not always clear.

he author reveals an appreciation of ner, but not of Lutherans, who, he feels, suffering from a bad case of hero wor- combined with theological ossification. man Catholics and Calvinists are similarly cized. Dr. Denbeaux calls for a faith characterized by contemporaneity, the acceptance of ambiguity, and an influx of creativity that will make theology more of an art than a science.

In dealing with the biblical materials, the author has much to say that is provocative and valuable, particularly about the "Jewishness" of the New Testament. An evaluation of the usefulness of this volume will probably depend on whether one agrees that the present generation's basic problem is rigidity. A case could be made for the opposite viewpoint that we are suffering from formlessness; that what we need is not more freedom but more discipline (in doctrine, life, and liturgy). But such an attitude Dr. Denbeaux would regard as a retreat into a new security-system. FRANKLIN SHERMAN

State University of Iowa

AND SO FORTH . . .

The Treasury of Family Fun. By Nancy Cleaver. Revell. 434 pages. $4.95.

Suggestions for togetherness, indoor or outdoor, arranged according to the calendar. Distracted mothers should find it helpful in learning what to do with energetic children. The author is a pastor's wife and adds little touches pertinent to Christian family life.

Contemporary Pastoral Prayers for the Christian Year. By Nathanael M. Guptill. Christian Education Press. 151 pages. $2.50.

Free-style prayers which a pastor wrote for praying in the services of his own congregation (United Church of Christ). Fresh and vigorous.

Prayers. By Robert Louis Stevenson. Macmillan. 40 pages. $2.50.

These are brief prayers Stevenson wrote for praying in his family circle at Vailima, hand-lettered and illustrated by Hilda Scott.

The Upper Room Disciplines for 1961. 352 pages. $1.

Publishers of the bimonthly booklets of daily devotions, *The Upper Room,* now provide also this annual paper-bound volume of readings for each day. Fifty-two authors, some widely known, have an unusually high average in this sort of writing.

SOME PEOPLE also find value in a modern translation by Ronald Knox, an Anglican turned Roman Catholic who produced a translation of the entire Bible with great merit. To this may be added translations by Moffatt, Goodspeed, and others.

But whatever translation of the Bible a person uses, he ought to narrow down his reading. For Lenten devotion it may help to read a bit each day of the "History of the Passion of our Lord." This is a harmony of the accounts in the four gospels gathered into one and is printed in the small companion volume of the *Epistles and Gospels together with lessons from the Old Testament from The Service Book and Hymnal* (ULPH). One can have this in either the AV or the RSV text of the Bible. Or perhaps you will want to read carefully one of the epistles of the New Testament. For this, the translation by Phillips is most helpful.

The important thing, however is that you read the Bible, and what better time to begin than with Lent?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Over-protection

QUESTION: I am afraid Joe is becoming a "mama's boy." He is nine, but doesn't care to mix with other boys—at least not to the extent I think he should. He always wants to go here and there with me and to do most things with me. Much has been written in recent years about the over-protection children, especially boys, and I'm afra I haven't dealt rightly with Joe.

What can I do to remedy the bo over-attachment to me? How can I him to take his place in the world boys and men, as well as among the ot sex?

REPLY: Too much protection a over-shadowing can be damaging, it may prevent a child from awa ness of himself as a person. Everyo needs a sense of independence, the s isfaction of achievement, and appro of successes. He needs the recogniti of his peers and older people.

One who doesn't develop a sense self and a degree of importance is e dependent on support from some ot source. Each one needs a cert amount of self-esteem. Too little p tection is not the remedy for the posite—the change-over must come degrees. Too big a change at one ti may also work against self-confide

Fathers, as a rule, like to see th sons take part in the activities of ot boys. They don't want them to "too soft," or timid—or "sissy." youngster is likely to feel that a par wants him to "stand on his own fe and act his age. It is best, howev that he arrive at the goal by a ro which he himself chooses. There many wholesome projects for any b

It appears to me that Joe needs companionship of his father, in ad tion to any company his mother p vides. Such association should h him take on manly qualities. That v lead naturally to an easy comrades with other boys. Both parents ou to try to understand Joe, find out w his interests are, share them cheerfu and praise him for his new advanc

BOOKS

THE CONSTRUCTIVE LUTHER

Luther's Works. Word and Sacrament. Volume 35, American Edition. Edited by E. Theodore Bachmann. Muhlenberg. 426 pages. $5.

In this 56-volume edition there are to be four volumes on "Word and Sacrament," of which this is the first, although the second is already in print.

Luther, in his quest for spiritual reality, had to deal with the joint problem of authority and the means of grace. In Roman Catholic terms these had meant an authoritarian church and priestly sacramentalism. Among evangelical Christians these Romanist factors were replaced by the edifying Word and the sacraments whose benefits are received by faith. It is therefore highly important that Luther's discussion of these themes be a prominent part of the American Edition.

Presented in this volume are Luther's early treatments of penance, baptism, and communion, written in 1519 and 1520, wherein he reached positions contrary to the Romanists who considered the sacraments as inherently operative. These positions he later defended against the Sacramentarians who considered the sacraments to be empty signs. Yet the treatment here of Luther is winsome and evangelical, unlike the brittleness evident when the issues later become hardened by controversy.

Next are three writings on the central message of the Scriptures. In the first of these, Bible readers are advised to find therein God's promises through Christ, rather than moral instructions. The second elevates Scripture above human opinion or ecclesiastical regulations. The third distinguishes between law and gospel.

Since the meaning of Scripture depends on the meaning of words there are two treatises on the problems of translation. In the first is Luther's famous defense of his insertion of the word "alone" in Romans 3:28, "We hold that a man is justified without the works of the law, by faith alone." In the second he defends instances of translating Old Testament passages according to the meaning rather than literally.

Prefaces to Old and New Testament books and to the Apocrypha give the reader orientation as he reads the text. These conclude the volume.

Luther's writings herein translated display the Reformer in a constructive role. His roughness as a controversialist appears in his discussion of translation. Otherwise he is seen as arriving astutely at the evangelical heart of Christianity and as expressing his deep personal faith.

The usefulness of this volume is increased by an introduction to each writing, by pertinent footnotes, by an index of names and subjects, and another of Scripture passages. Its excellence is in part the work of Dr. Bachmann, the editor and translator.

W. D. ALLBECK

Springfield, Ohio

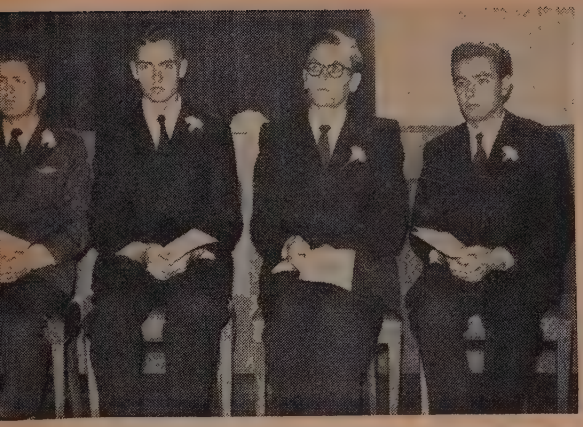
TEACHING US WHO WE ARE

Images of the Church in the New Testament. By Paul S. Minear. Westminster Press. 294 pages. $6.

This book deserves the attention of every Christian who would gain biblical insight into the nature, the function and the essential relationship of the church with its Lord.

The title is significant. Dr. Minear rightly treats the New Testament's views of the church as *images.* Altogether he deals with 96 of them. Sixty-four are grouped together under four major headings: the images of the church as (1) the people of God, as (2) the new creation, as (3) the fellowship in faith, and as (4) the body of Christ. One chapter is devoted to what he calls "minor images of the church," and another to the "interrelation of the images."

First, the author makes it clear that the early Christians (and consequently the New Testament) had no single fixed concept of what they were, how they came to be what they were, and what their function was.



Graduates (above) are David Calvo, Dieter Kunz, Jose Oscenas, Ricardo Pietrantonio. Speaking (right) is seminary rector, Bela Lesko, with Dr. Rudolf Obermuller, and Professor Karl Witthaus seated

Overseas:

Four New Pastors Graduated by Buenos Aires Semina

BUENOS AIRES—At a time when Argentina is seeking economic independence through her petroleum, steel and automotive industries, the Lutheran Church is making strides forward toward self-propagation.

On Dec. 4 the Lutheran Theological Seminary in Buenos Aires graduated four future pastors: David Calvo, Dieter Kunz, José Oscenás and Ricardo Pietrantonio.

Rector Béla Leskó presided, and Pastor Juan Cobrda, one of the graduates of the institution three years ago, spoke.

The Swedish Ambassador in Argentina, Carl Herbert Borgenstierna, presented two gifts to the seminary—a communion vessel donated by the Gustavus Adolphus Association of Lund, Sweden, and 98 volumes of the Weimar Edition of Luther's Works purchased through private gifts of members of the Ministerium of the Church of Sweden and others. Pastor Inge Löfström, who was a guest professor at the Buenos Aires seminary in 1959 was instrumental in gathering funds for this gift.

As a result of the donation of Luther's Works, translation into the Spanish language will move forward. Selections Luther's Works are being translated f the German as a co-operative project several Lutheran bodies working in L America, and Prof. Karl Witthaus, of Buenos Aires seminary faculty has un taken part of the task.

ESTABLISHED in 1954, the Buenos A institution is international and intersynod The student body of 23 includes natio of Argentina, Chilè, Ecuador, Venezu Brazil and Colombia.

This year's graduates are all mem of the United Evangelical Lutheran Chu daughter of the ULCA, in Argentina. (other students completed their acad work with the exception of their the Former graduates of the institution been immigrants from Europe. Two of year's class are native Argentines.

Especially significant is the fact Ricardo Pietrantonio received his e training in Good Samaritan Church, Progreso, and in the adjoining paroc American Evangelical Institute. Dr. J

illaverde, president of the United Evangelical Lutheran Church in Argentina, has en pastor of the congregation for almost years. Mrs. Catalina Villaverde is director of the parochial school.

The following Sunday three of the new aduates were ordained in Good Samaritan hurch in Villa Progreso. The fourth, ieter Kunz, will pursue further studies in ermany.

Dr. Leskó preached the ordination sermon. President Villaverde spoke briefly.

Pastor Calvo has been called to the church La Falda, Córdoba, central province of gentina. José Oscenás will serve the ngarian congregation in Buenos Aires hile Pastor Leslie Hefty is on furlough in e United States. Pastor Pietrantonio will rve the church in Olavarría which Misnary Levon H. Spath has served along th the church in Azul for the past three ars. —N. Earl Townsend

etters to the editor

" in hymns

Sir: Periodically, it seems, someone must se the issue of subjective emphasis in our mns ("Let's Mean What We Sing," *The theran*, Jan. 11). If there is something rtully wrong with the use of the personal onoun "I," then let's have an article erely criticizing the Psalms. Count the and then the me's and the my's.

Austere objectivity relative to God and d's truth can be sterile and out of reach, t a poetic rendition of the same brings little closer. I demand equal time for unashamed emotional response and exssion of deep feeling. Gospel hymns ve been a good vehicle of this expression, hough the qualifying adjective makes one nder what hymns of another category uld be called. My personal preferences hymns include such great ones as "Holy, ly, Holy," and "A Mighty Fortress is God." I am delighted at such liberalism hat which permitted "I Need Thee Every Hour" to appear in the new hymnal. If "Blessed Assurance" had been included I would have been practically overwhelmed.

(Rev.) William M. Brown
Akron, Pa.

Seminary location

Sir: I hope and pray for big things in the future Lutheran Church in America. It seems to me, when the time comes to discuss the matter of seminaries, an equitable plan to serve the whole church in the United States would be to merge present schools into four: the Eastern, located in the vicinity of Washington, D. C.; the Central in or near Chicago; the Western in Denver, Colorado; and the Pacific in the San Francisco bay area. The result: larger schools, stronger faculties, better graduate schools, and certainly, better stewardship of the church's benevolence dollars. We would have four schools in strong metropolitan areas. I have included Denver with an eye to the future, for the west is growing by leaps and bounds. Four seminaries would be fairly placed geographically and strategically to serve the great new Lutheran Church in America.

(Rev.) Mathew N. Lepisto
Albuquerque, N. M.

Sept family?

Sir: Is there a possibility of publishing in *The Lutheran* a request for the whereabouts of the Sept family, known to be in the New York area? They are German and are believed to be connected with a Lutheran church. Johannes or John is the individual, but anyone by the name of Sept would be of the family.

The request came from Paul Henninger; his father's name is George Henninger.

If you know of any way such a contact may be made, my German family would be overjoyed. I could think of no way, other than my request, and I told the boy that I was not sure such a thing could be put into *The Lutheran*. So I made no promises. (Miss) Harriet E. Bartow
Warren, Pa.

Plans Outlined for Introducing New Educational Materia

DIRECTORS OF CHRISTIAN EDUCATION for twelve synods of the United Lutheran Chur and two conferences of the Augustana Lutheran Church met recently at Pocono Man Pa., to lay plans for introducing the new church school materials of the Long-Range Program of Parish Education to teachers and leaders in congregations throughout the United States and Canada.

Also attending the two-day session were executive secretaries of the Boards of Parish Education of the four churches co-operating in the Long-Range Program — ULCA, Augustana, American Evangelical Lutheran Church, and Suomi Synod.

Eleanor Sheets, South Carolina, and Pastor Stanley E. Ol (right), Pacific Southwest, confer with Pastor Fred Ben

Successive steps proposed for a massive four-year field program of testing and leadership preparation were outlined by members of the LRP staff. Final plans will incorporate many of the suggestions made at the conference by synodical directors.

Target date for introduction of new materials for Sunday church schools, weekday church schools, schools of religion and Christian family use is September, 1964.

Pilot testing in selected congregations, and meetings with synodical committees and key pastors will be conducted this year. A leadership education program will go into full operation in 1962, with conferences scheduled in 1,000 areas across the United States and Canada.

SUMMING UP the Long-Range Program, Dr. W. Kent Gilbert III, LRP director, said:

"This total program of Christian education is being developed with the help of hundreds of the best brains in the Lutheran church. We are convinced that it will be clearly evangelical, thoroughly biblical, soundly educational, carefully planned and executed, fully tried and tested, and completely realistic and practical."

The over-all schedule of the Long-Range Program has involved, directors were to "Planning, Production and Introductio Planning of objectives and curriculum been underway since 1956 and is virtua complete.

Course assignments are now in the ha of writers, and production schedules being worked out with publication hous The Pocono Manor conference marked start of the introductory phase.

Lutheran Education Group Elects Officers for 1961

DR. FRANK K. EFIRD, pastor of St. Joh Lutheran Church, Salisbury, N. C., been re-elected to a one-year term as pr dent of the parish education committee four Lutheran church bodies engaged preparing a common education curriculu

The committee is in its fifth year formulating a co-operative long-range p gram of parish education for the Unit Augustana, American Evangelical and F nish Evangelical (Suomi Synod) Luthe churches. The four church bodies plan merge into the new 3,150,000-member theran Church in America next year.

Other officers re-elected are: Dr. Martin einecken, professor of systematic theology Philadelphia Lutheran Seminary, vice esident, and the Rev. Robert P. Hetico Waukegan, Ill., president and executive cretary of the Suomi Synod's Board of rish Education, secretary.

Dr. David F. Engstrom, of Berwyn, Ill., esident of the Augustana Lutheran urch's Board of Parish Education, was cted to a one-year term as treasurer.

In other business, the committee approved tlines for courses which will now be ned over to writers and set a schedule r a field program to introduce the new rriculum in Lutheran Sunday schools ross the United States and Canada in a t later this year.

The meeting was conducted in the Publication House of the United Lutheran Church in Philadelphia.

Dr. Efird also was elected vice president of the ULCA Board of Parish Education, succeeding the Rev. Luther F. Schlenker. Dr. Walter B. Freed, of Sunbury, Pa., was re-elected president; Dr. Arthur H. Getz, Philadelphia, secretary, and Preston W. Wineland, of Oreland, Pa., treasurer.

Dr. S. White Rhyne, executive secretary of the board, said about 50 writers, assigned to prepare materials for the Long-Range Program, gathered at a four-day conference Jan. 24-27 in Princeton, N. J., for briefing on the theological and education aspects of the program. The Rev. Donald R. Pichaske, of the board's editorial division, was dean of the conference.

onference in Cincinnati

or Education Directors

Cincinnati, Ohio — The tenth annual nference for Lutheran Directors of Chris- n Education will be held at the Sinton tel, Cincinnati, Feb. 22-24. It is spon- ed jointly by the Boards of Parish Edu- ion of the American Evangelical Lu- ran Church, the Augustana Lutheran urch, the Suomi Synod, and the United theran Church in America.

Theme of the conference is *Theology and ristian Education*. Keynote speaker will Dr. Helmut T. Lehmann, senior editor Muhlenberg Press, Philadelphia, and mer president of Waterloo College and ninary.

Meetings for four interest groups, Sunday rch school, vacation church school, the ristian family, and leadership, will be d at afternoon sessions. Evening ses- ns will bring reports on the latest de- opments in the Long-Range Program parish education.

More than 125 ministers of education, conesses, laymen and parish workers di- ing congregational education programs expected to attend.

Lutheran Educators Elect Dr. Stavig at Convention

Denver, Colo.—Dr. Lawrence M. Stavig, president of Augustana College, Sioux Falls, S. D., was elected president of the National Lutheran Educational Conference.

Dr. Stavig, a member of The American Lutheran Church, succeeds Dr. Martin J. Neeb, president of Concordia Senior College, Fort Wayne, Ind., affiliated with the Lutheran Church—Missouri Synod.

Elected as vice president was Dr. H. Sherman Oberly, president of Roanoke College, Salem, Va., a ULCA school. Miss A. Barbara Wiegand was re-elected secretary-treasurer, and Dr. Gould Wickey executive director. Both are of Washington, D. C., where NLEC has national headquarters. Members of the conference include 19 seminaries, 29 colleges and 16 other Lutheran schools and educational agencies.

New members of the executive committee are Dr. Karl Mattson, president of Augustana Seminary, Rock Island, Ill.; Dr. C. C. Madsen, president of Dana College, Blair, Neb., and Dr. Richard H. Heindel, president of Wagner College (ULCA), Staten Island, N. Y.

Special Service for Congress Held in Capitol Hill Church

Pastor Seltzer, Rep. Moeller, Sen. Mundt and Dr. Blackwelder

WASHINGTON—A special service of recognition and prayers for the members of Congress, on the occasion of the opening of the session, was held Jan. 8 at the Lutheran Church of the Reformation on Capitol Hill.

Members of Congress and their families are invited to this traditional service. Participating this year were Senator Karl E. Mundt, of South Dakota, who spoke on the spiritual significance of the opening of Congress in the life of the nation; and the Hon. Walter H. Moeller, Representative from Ohio, who read the morning lessons.

The service was conducted by the Rev. J. Paul Seltzer, acting pastor, and Dr. Oscar F. Blackwelder, pastor emeritus.

Lutherans at White House For Conference on Aging

DR. GEORGE F. HARKINS, secretary of the United Lutheran Church in America, gave the benediction at the White House Conference on Aging held Jan. 9-12. The conclave drew welfare specialists interested in defining and solving problems of senior citizens.

"Religion" was the title of one of 20 sections which the conference considered significant in looking at the general theme, "Aging With a Future: Every Citizen's Concern."

Nearly 50 Lutherans took time out of a packed schedule of activities to have lunch together and look in an informal way at their contributions to the conference.

Among those present at the luncheon was Dr. William J. Villaume, a staff member of the National Council of Churches, and a member of the National Advisory Committee which planned the White House Conference.

MARYLAND

Leader Institute Planned At Synod Camp May 16-19

By J. FRANK FIFE

BALTIMORE—The Maryland Synod's first Group Leadership Institute will be held May 16-19 at Mar-Lu-Ridge, the synod camp and conference center. Pastors, staff workers and lay leaders will attend.

Dr. I. Wilson Kepner, of St. John's Church, Brooklyn (Baltimore), is administrator of the institute, and the Rev. Carroll L. Boyer, of Good Shepherd Church, Frederick, is secretary and registrar.

The staff will include the Rev. W. Randolph Thornton, executive director of the department of administration and leadership, Division of Christian Education, National Council of Churches; the Rev. George Peabody, in charge of the group leadership laboratory program, Protestant Episcopal Church; and the Rev. James L. Keyser, of the division of leadership, camps and summer schools, Board of Parish Education, ULCA.

Purpose of the institute, Dr. Kepner said, is to gain new appreciation of the needs and motives of others, to sharpen skills in

democratic group leadership, and to gain new insights into one's own behavior.

Final Benevolence Report Made

TREASURER VIRGIL DOUB reported final 1960 receipts of $708,395 in benevolences, or 93.05 per cent of the apportionment, and $81,892 for Lutheran World Action, 99.35 per cent of the quota. Eighty-four congregations returned 100 per cent or more, as compared to 104 in 1959.

OUR SHEPHERD CHURCH, Severna Park, is buying a 12-acre site about a mile from the center of the town. The mission congregation now meets in a house chapel.

RESURRECTION CHURCH, Wheaton, completed a building fund drive conducted by Lutheran Laymen's Movement. The $70,000 goal was surpassed.

GOOD SAMARITAN MISSION, Seabrook, held Charter Day on Dec. 11. The Rev. William Stremel is the mission developer.

VIRGINIA

New Education Building Dedicated by Arlington Church

By MARSHALL F. MAUNEY

ROANOKE, VA.—Resurrection Church, Arlington, dedicated its new $325,000 education building with special services highlighted by a dedicatory address by Dr. J. Luther Mauney, Virginia Synod president and a former pastor of the church. Dr. Melvin S. Lange is the present pastor.

The contemporary structure provides 28 classrooms, church offices, chapel, meeting rooms, and other parish facilities.

At the same time the church chancel was remodeled, and more than 100 seats were added in the chancel and balcony through construction of a new entrance and narthex in the new building.

Use of the new building eliminates crowding which necessitated the rental of six classrooms each Sunday in a public school half a mile from the church.

Resurrection Church's education building

Benevolence Receipts Are Short

APPORTIONMENT RECEIPTS during 1960 amounted to only 84.3 per cent of the synod budget, and about $12,000 more than received in 1959. Lutheran World Action offerings were a bit under the 1959 contributions.

Synod officers said the results indicate that a sharp increase is needed in 1961, otherwise both synodical and ULCA causes will suffer. A special stewardship emphasis is planned this year, including an "every congregation" visitation.

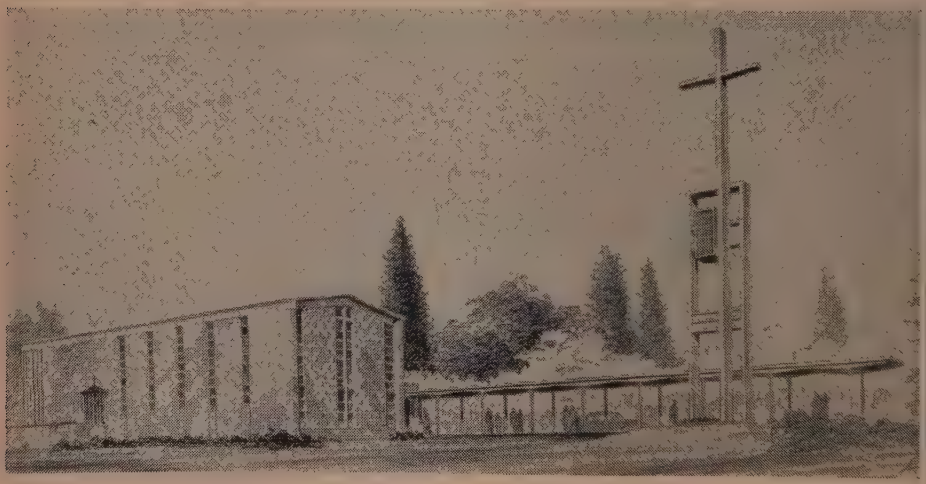
THREE PILOT Town and Country Church conferences will be held this month. They will be Feb. 26 at Beth Eden Church, for the Page County area; Feb. 27 at Salem Church, Mt. Sidney, for Rockingham and Augusta counties; and Feb. 28 at St. Paul's Church, Rural Retreat, for the Marion Conference area.

RESPONSIBLE PLANNING in social missions was the subject of a conference in synod headquarters Jan. 9. Participants were Dr.

VIRGINIA . . .

Harold Haas, executive secretary of the Board of Social Missions; Dr. Harold Holt, of the Augustana Church; the social missions committee of the synod, and representatives of institutions and agencies.

PARISH EDUCATION committee of the synod got a view in depth of the Long-Range Program of parish education on Jan. 3. The Rev. Lawrence Nelson, of the joint Long-Range Program staff, told of the curriculum and plans for its introduction.



Contemporary structure of Epiphany Church, Richmond, has normal capacity of 230 in the nave

New Church for Epiphany

EPIPHANY CHURCH, Richmond, dedicated a new $150,000 church building on Jan. 8. President Mauney preached at the morning service, Dr. Harry F. Baughman, president of Gettysburg Seminary, spoke in the evening, and Dr. L. W. Strickler, chairman of the synod home missions committee, preached at a special service Jan. 11.

The contemporary building provides seating for 230 in the nave, with overflow capacity for 85 more. Church offices and choir rooms are also provided. The Rev. Robert Sala is pastor.

ASCENSION CHURCH, Chattanooga, Tenn., broke ground in December for its new church, to cost about $136,700. Pastor D. R. Fauble conducted the service, assisted by the Rev. J. V. Roth, of Rossville, Calif., and the Rev. D. L. Heglar, of North Chattanooga.

ST. MATTHEW'S CHURCH, in the Hechler Village area of Richmond, was organized on Jan. 22. Mission Developer Charles Robertson, who began work in the field last summer, reported 84 confirmed members on the charter roll. This is the synod's fifth congregation in the Richmond area.

SOUTH CAROLINA

Dr. Reinartz Assumes Post As Southern Seminary Head

COLUMBIA, S. C.—Dr. F. Eppling Reinartz, new president of Lutheran Theological Southern Seminary, assumed his duties on Jan. 1. He had just retired as secretary of the United Lutheran Church in America.

Dr. Reinartz met with the executive committee of the Board of Trustees in mid-December to be briefed on administrative matters and to make plans for moving to Columbia. He was greeted by Dr. John L. Yost, retiring president of the seminary.

He also surveyed the new administration building, two new student apartment buildings which are now occupied, and the Stu-

Dr. Reinartz seated in Southern Seminary office with Dr. Yost, retiring president

dent Union and the president's home, both of which are to be completed by Feb. 15.

The report of the Seminary Special Appeal Fund, by Dr. A. Kenneth Hewitt, chairman, indicated that investments as of Dec. 30 in new buildings, furnishings and improvements total $535,194. Receipts from the six supporting synods and other sources total $653,467.

Two Named to Executive Posts In Christian Action Council

COLUMBIA, S. C.—Dr. Carl Honeycutt, pastor of Ebenezer Lutheran Church, Columbia, was elected as a denominational representative on the executive council of the Christian Action Council.

The Rev. Henry S. Wingard, pastor of St. Luke's Church, Columbia, and social action chairman of the South Carolina Synod's Board of Social Missions, was elected to the CAC Board of Governors.

The Council is South Carolina's only cooperative channel for interdenominational study and action. It is supported by eleven denominations. Dr. Neil Truesdell, of Newberry, a Presbyterian, was elected president.

ILLINOIS

Three Professors Installed On Chicago Seminary Staff

By JOHN E. COOPERRIDER

CHICAGO—Three new professors were installed at Chicago Seminary at a service held in Grace Church (Aug.), LaGrange, on Jan. 25.

One of the men to be installed was Prof. Donald Flatt, a native of England and an honors graduate of Oxford University. For twelve years he served the British government in Tanganyika Territory, Africa, as a district officer in provincial administration and as a district commissioner.

In 1952 he came to the United States to study for the ministry at Augustana Seminary. He was ordained in 1954 and returned to Tanganyika, where he eventually became president of the Lutheran Church there. He stepped aside to make way for the first African president of the Lutheran Church. A member of the Augustana Church, he is supported at the School of Missions by its Board of World Missions.

The second professor to be installed was the Rev. Axel C. Kildegaard, formerly dean of Grand View Seminary, Des Moines, Iowa. Supported by the American Evangelical Lutheran Church, he is a professor in the Functional Department and is liaison professor of Grand View at Maywood. A graduate of Grand View, he received his S.T.M. from Yale University and also studied at Union Seminary and Chicago Seminary. For six years he was pastor of Our Saviour's Church, Bridgeport, Conn.

The Rev. Morris Niedenthal, instructor in the Functional Field, was the third to be installed. A graduate of Northwestern University where he majored in speech and won national honors, he graduated from Chicago Lutheran Seminary in 1956, and then studied on a Fulbright scholarship at Manchester University in England. For the past three years he has been pastor of St. Andrew's Church, Columbia, Missouri.

ILLINOIS . . .

Florissant Church Dedicated

CHRIST THE KING CHURCH, Florissant, Mo., the Rev. Loy W. Cooperrider, pastor, held dedication services for its new building and memorials, Dec. 11. President A. Howard Weeg of the Illinois Synod spoke in the morning, and the Rev. Carroll L. Charles, secretary of Urban Church Planning for the Board of American Missions, who was the mission organizer, spoke in the afternoon.

The structure is the first unit of a master three-unit plan by T. Norman Mansell. It contains nave seating 190, a multi-purpose room seating 150, Sunday school rooms, pastor's office, and kitchen. Total cost of building and furnishings was $133,000.

One unusual feature of the building is an aluminum and brass silhouette of Christ with extended arms mounted on the brick wall above the altar.

Organized in March, 1956, with 150 baptized members, the congregation now numbers 600 baptized members.

NORTH SIDE EVANGELISM MISSION is scheduled Feb. 5-9. The Rev. Louis H. Valbracht is chairman; the Rev. Dale Jeffers, secretary; and the Rev. Jack Ehlers, treasurer.

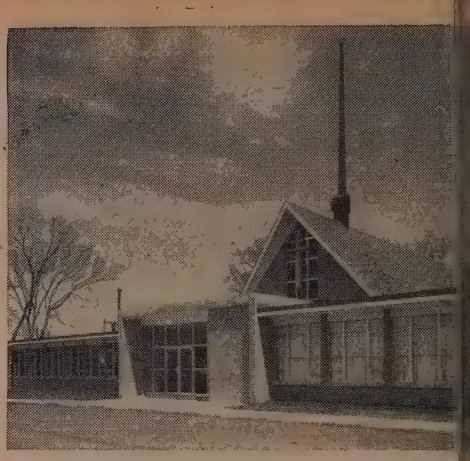
PEOPLE'S CHURCH, Chicago, the Rev. John Timmerman, pastor, dedicated a new parish education building and parsonage on Dec. 4.

Evangelism Resources Studied

TWELVE MEETINGS to introduce a new Evangelism Resource Book were held throughout the state recently with more than 500 persons attending all, and 103 congregations represented.

The book was developed by the Department of Evangelism of the Augustana Lutheran Church in co-operation with other evangelism departments. It gathers in one place various tried and used patterns of evangelism.

The Rev. Clifton Weihe, associate secretary for evangelism, ULCA, assisted the secretary for evangelism of the Illinois Synod, George McDonald, in six of the meetings. Mr. McDonald presided at the others.



Christ the King's first unit is completed

CENTRAL STATES

Omaha First Dedicates New Education Building

By MARTIN G. SCHROEDER

OMAHA, NEB. — First English Lutheran Church, Omaha, dedicated a new $165,000 educational building Jan. 8. Principal speaker was Dr. Alfred W. Young, president of the Central States Synod, who was pastor of the church from 1944 to 1951. The pastor is the Rev. Robert J. Haut.

The building will serve both church and Sunday school needs for the next several years. It contains a chapel, church offices, library, nursery, utility rooms and 13 classrooms.

ST. PAUL'S CHURCH, Wichita, Kan., burned the mortgage on its church debt on Jan. 1. Synod President Young spoke. The new building was dedicated in December, 1956, and the parsonage in November, 1958. The Rev. Ivan G. Mattern is pastor.

CENTRAL STATES SYNOD churches returned $97,000 in December, bringing benevolence receipts to about 86 per cent of the 1960 apportionment.

MINNESOTA

Minneapolis Churches to Back Fair Housing With Prayers

MINNEAPOLIS — Churches are rallying to support fair housing in Minneapolis. Pastors and lay representatives of Protestant denominations have been encouraged to participate in a "Day of Prayer for Fair Housing in Greater Minneapolis," set for Race Relations Sunday, Feb. 12.

Nearly 300 persons attended a planning meeting on Jan. 10. Dr. Fredrik A. Schiotz, who conducted the meeting as chairman of the Fair Housing Steering Committee, said the church should take the initiative in working for "open occupancy" of housing in Minneapolis.

Dr. Schiotz, president of The American Lutheran Church, said he had discussed the proposal with other national, state and local Lutheran leaders. Lutheran support of the proposal was unified at meetings of Minneapolis area pastors Nov. 22, and of pastors and lay leaders Jan. 3, Dr. Schiotz said. About 61 per cent of Minneapolis Protestants are Lutheran.

JAMES A. TILLMAN, JR., director of the Greater Minneapolis Interfaith Fair Housing program, told the meeting, "Over the past 18 months we have found a tremendous amount of resistance to the idea of fair housing in Minneapolis."

Dr. John M. Stensvaag, president of the Lutheran Free Church, reported that census figures indicate Negroes represent less than 2 per cent of the Minneapolis population of 770,000, Indian Americans less than 1 per cent, and other non-whites less than one-half of 1 per cent.

But Negroes constitute 21 per cent of the population in four census tracts, and more than 18 per cent in two other census tracts of the city, he explained. "This ghetto-type concentration," he said, "will be intensified by the urban renewal, Freeway, Riverside and Lower Loop projects. Minneapolis suburbs have increased 114.8 per cent in the past eight years, but Negroes, with isolated exceptions, have been unable to participate in this suburban growth."

The report added, "The continuation of a little discussed, yet rigidly maintained practice of segregation in our housing pattern has worked to keep them out of our neighborhoods, and, resultantly, out of our churches."

The Day of Prayer is planned as the first step of a "united approach" among Protestants. Further study and recommendations for action on behalf of fair housing are expected later.

NEW ENGLAND

Greenfield, Mass., Church Drives for Building Fund

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—New vigor is manifest in St. Paul's Church, in Greenfield, Mass. The congregation is raising funds to build a new church.

Dr. Alfred Beck, president of the New York and New England Synod, urged realistic planning for the future at a dinner attended by nearly 80 members of St. Paul's, at the Weldon Hotel in Greenfield. He admonished members to be builders, not just watchers who stand by and say "it can't be done." It can be done, he declared, if all pitch in and work.

Speaking for the various building fund committees were Charles Ogren, Daniel Eberhardt, Wendell Bjork, Mrs. Wilhelmina Benjamin, Mrs. Reginald MacKinlay and William Hewbisch. The Rev. Paul Harrity is pastor.

At the worship service Dr. Beck told the congregation that it is not wealth, size or prestige that makes the church strong, but the keeping of the word of God through the scriptures, the joy of serving others, and faithfulness through the years.

NEW ENGLAND . . .

MEN OF GOOD SHEPHERD CHURCH, Norwalk, Conn., are remodeling the chapel given to the church. Painting has been done, and a friend has contributed flood lighting. John Vassos, artist and industrial designer, is advising the congregation on the alteration program.

OUR SAVIOUR'S CHURCH (AELC), of Bridgeport, has purchased property in Fa field as a possible site for relocation. T Rev. Everett Neilsen, pastor, hopes th building will begin next summer or fall.

ST. PAUL'S CHURCH, Bridgeport, install a complete set of carillonic bells donat as memorials.

ST. PAUL'S CHURCH, Wethersfield, held special service of "Music in Praise of Goo

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NEW JERSEY

Apportionment Met in Full But LWA Gifts Under Par

By RALPH I. SHOCKEY

TRENTON—The synod reached 100 p cent of its apportionment for 1960. A budgeted items in the synodical budget ha been met, and an increase of $38,000 w shown in general receipts over the 19 figure.

The Lutheran World Action quota w not reached but approximately 98 per ce was contributed. Lack of interest on t part of some congregations was indicate synod officials said.

President Edwin H. Knudten commend the congregations for meeting the apportio ment, but expressed regret that the LW obligation was not fully subscribed. H also noted that Part II of the synodic budget, which included the synodical housi fund and Camp Beisler, was met in full.

Total budget for the synod for 1960 w $712,874.

TV Brings Service to All

A CLOSED CIRCUIT television system h been installed in Good Shepherd Churc Glen Rock, so that worshipers in the ove flow and basement rooms can join in t services. Pastor Harold Berg conducts tw services each Sunday, but the nave will n hold the full attendance. This is the fir system of its kind to be installed in a sy odical church.

WALTER WELLER, a lay member of t synod Board of Social Missions, has bee

appointed as delegate to the Churchmen's Seminar, to be held in co-operation with the National Council of Churches Feb. 7-10. He is a member of Holy Trinity Church, East Orange.

CONSTRUCTION of the new synodical office building in Hamilton Square is making progress slowly due to weather conditions, but occupancy is anticipated by July.

LENTEN RETREAT for the Southern Conference is to be held at St. Andrew's Church, Atlantic City, Feb. 14. Pastor and Mrs. Miguel Sevilla, who are working among the Puerto Ricans in the Camden area, will tell of their work.

OUR REDEEMER CHURCH, Dumont, announced plans for the fourth expansion project within the past 13 years, to provide additional classrooms and an apartment for the director of religious education. The recent King's Men's Crusade brought a 10 per cent increase in attendance, according to Pastor Glenn H. Rudisill.

THE LUTHERAN HOME at Moorestown is expanding its nursing services in the shore area by purchasing a building and a two-acre site on Rt. 9 in Ocean View. Plans call for the construction of a first unit to house sixteen infirmary patients.

Dwelling purchased by Moorestown Home

Tons Given for Needy Abroad

LUTHERAN MINISTERIAL ASSOCIATION of the Camden area collected over ten tons of clothing for the Lutheran World Relief appeal. This is the biggest collection the group has made in the annual appeals.

Upsala Enrollment Gains

UPSALA COLLEGE, East Orange, affiliated with the Augustana Lutheran Church, reports a substantial increase in enrollment.

Total student body jumped from 1,408 to 1,539. Of these, 1,303 are full-time students and 469 are attending classes in Upsala's evening school. The figures do not include 107 affiliated nurses.

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LLOYD L. BURKE, Pastor
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Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

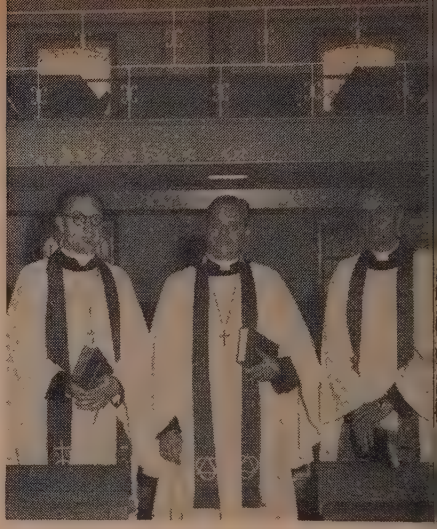
PENNSYLVANIA

Pittston Church Improved

WILKES-BARRE—St. Peter's Church, Pittston (Hughestown), dedicated and unveiled a cornerstone symbolizing completion of a $40,000 improvement project, including an addition with ten classrooms for the church school.

The Rev. George W. Fritch, dean of the Scranton-Wilkes-Barre District, and the Rev. Luther Schlenker, assistant to the president of the Pennsylvania Ministerium, took part in the service with Pastor Robert F. Sauers.

ZION CHURCH, Nesquehoning, dedicated new paraments for altar, pulpit and lectern, and a 50-star flag. The Rev. Henry Kraft is pastor. —CALVIN E. HUMBERT



Pastor Sauers, Dean Fritch, Pastor Schlenkl at dedication of renovated Pittston churr

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Top Scientists to Honor New Muhlenberg Presidentl

ALLENTOWN, PA. — Top U.S. nucles scientists and educators have been invite to a formal dinner and reception for D Erling N. Jensen, new president of Muhle berg College, on Feb. 25. Dr. Jensen a sumed the presidency on Feb. 1.

Dr. Jensen, a nuclear physicist, has bee serving at the Institute for Atomic Researc at Ames, Iowa. Since 1943 he was also c the physics department faculty of Iowa Sta

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University. An active layman of the American Evangelical Lutheran Church, has participated in church affairs throughout the nation.

Principal speaker at the dinner will be Dr. Robert E. Wilson, of Washington, member of the Atomic Energy Commission. The dinner is sponsored by the Allentown Alumni Club of Muhlenberg College, with Donald G. Carpenter, of Bethlehem, in charge of arrangements.

Korean Waif Joins Family

ALLENTOWN, PA. — Until recently an abandoned waif in a Korean orphanage, four-months-old Kim Ruth is now the adopted daughter of the Rev. and Mrs. Elwood J. Culp of Allentown.

The pastor of St. Timothy's Lutheran Church and his wife, both 37, have four children of their own. They obtained Kim Ruth through the Holt Adoption Agency, run by a former Oregon farmer who opened an orphanage in Seoul and has been instrumental in placing more than 2,000 children with church families in this country.

Philadelphia Bulletin Photo

Kim Ruth welcomed by new parents, Pastor and Mrs. E. J. Culp at Philadelphia airport

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

STREVIG, JOHN. To Hill Church, Cleona.

NORTH CAROLINA

LOADHOLT, EARL H. From Faith and St. Peter's churches, Batesburg, S. C. To Grace Church, Hendersonville, N. C.

YOUNT, CARROLL N. From Atonement Church, Wilkesboro, N. C. To Elkin, N. C., special synodical worker.

OHIO

EVANS, JOHN H. From First Church, Louisville, Ky. To Trinity Church, Lakewood, Ohio.

LUBOLD, GUY M. From Convoy parish. To St. Paul's Church, Sharon Center.

RIGGLE, ARMA G. From Pleasant City parish. Retirement.

ULRICH, GEORGE H. To Prince of Peace Church, Westlake.

WHITE, DONALD. To Mason-Pisgah area, mission developer.

PACIFIC SOUTHWEST

OLSON, GOODWIN T. From Faith Church, Fresno. To Gloria Dei Church, Long Beach, Calif.

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DECEASED

DR. ELMER L. LEISEY, 68, died Jan. 10 in Reading, Pa. He retired as pastor of the Robesonia, Pa., parish in 1957.

Born near Denver, Pa., he was graduated from Muhlenberg College and Philadelph Seminary, and was ordained by the M isterium of Pennsylvania in 1917. He serv parishes in Numidia, New Holland and Da ville before going to Robesonia in 19 Since retirement he made his home ne Ephrata.

In 1953 he received the doctor of divin degree from Muhlenberg College. He w active for many years in rural church wo and in the Commission on the Uni Church. He was a former conference pre dent and served on boards and committe of the Ministerium.

Surviving him are his wife, the form Clara V. Bard, and a son, William B. Leis

Funeral service was conducted Jan. 14 Trinity Church, Ephrata, by Dr. Charles Cooper, the Rev. Paul J. Henry and the R Harold F. Minnich. Burial was in Fairvi Cemetery, Denver.

SISTER ELSA VOIGT, 71, retired d coness, died Jan. 5 in Ardmore, Pa. She h served as a nurse in the Lutheran Home Erie, Pa.; the Greisenheim, Baltimore, M the Lankenau School, Philadelphia, and t Philadelphia Motherhouse.

She was a graduate of the Lankenau H pital School of Nursing, and was con crated as a deaconess in 1931.

Surviving her are a sister, Mrs. Mart Schulze, and a brother, William Voigt, Leipzig, Germany.

Funeral service was conducted Jan. 9 the Motherhouse chapel at Gladwyne, P by Dr. Ernest Schmidt and the Rev. Wilb Laudenslager. Interment was in Fernwo Cemetery.

THE REV. ARNOLD R. WILKE, former president of the Western Cana Synod, died of a heart attack on Dec. He had been pastor of Redeemer Churc Vancouver, B. C., in the Pacific Synod, sin 1959.

Pastor Wilke was born in Yellow Gra Saskatchewan. He attended Luther C lege, Regina, and the University of S katchewan, Saskatoon, and was graduat

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from the Lutheran Seminary at Saskatoon in 1939.

He served pastorates at Shell Lake, Sask.; Bashaw, Peace River, New Sarepta, Spruce Grove and Edmonton, Alberta. He was president of the Western Canada Synod from 1955 to 1959.

Surviving him are his wife, the former Frieda E. Heinzig; five children, Frederick, Arnold, Jr., Anne, Kenneth and Sandra; his mother, Mrs. Louise Wilke; and three sisters, Mrs. William Lenz, Mrs. Walter Heinzig and Miss Adeline Wilke, a missionary in French West Africa.

Funeral service was conducted Jan. 3 in Redeemer Church, Vancouver, by the Rev. Edwin W. Bracher, president of the Pacific Synod; the Rev. Reinhold G. Sedo, president of the Western Canada Synod; the Rev. Homer W. Berner, and the Rev. L. E. Reyelts. Burial was in Mountain View Cemetery, Vancouver.

THE REV. LEBBEUS WOODS, Ph.D., pastor emeritus of Christ Church, Sharon, Wis., died Nov. 18, aged 79.

Dr. Woods was a practicing attorney as well as a minister. He also taught school in Illinois before his ordination in 1915. He served pastorates at Dixon and Forreston, Ill., then from 1919 until his retirement in 1947 at Sharon. He continued his law practice until shortly before his death.

He received his masters and Ph.D. degrees at the University of Chicago. He served as justice of the peace for several years, and was attorney for the Sharon school board for a period.

His wife, Lydia, preceded him in death. Surviving are a daughter, Mrs. Mary Olsen, of Sharon; a son, Wendell, of Darien; six grandchildren; two brothers, Josiah M., of Guthrie, Okla., and Albert, of Pateros, Wash.; and a sister, Mary Ethel Woods, of Wenatchee, Wash.

Funeral service was conducted in Christ Church, Sharon, by Dr. A. Howard Weeg, president of the Illinois Synod, and Pastor George W. Fisher. Interment was in the Sharon cemetery.

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IN CONCLUSION

DOES OUR nation have any purpose? If not, why not? These questions may not keep us awake at night, but there has been quite a flurry of high-level discussion about them recently. Is there anything our people want besides protection from enemies and prosperity at home?

Maybe it's a rather new fact that such questions are being asked. In past centuries the purposes of a nation were expressed in its religion. Each nation—Hindu, Moslem, Christian—had in its religion an overarching statement of the meaning of life and the purpose of existence. A government was committed to achieving the goals defined for its people in their religion.

The purpose of a Christian people is to do the will of God. In practical terms, that means loving our neighbor as we love ourselves. There was never a time when this was actually achieved by large numbers of people. But as long as a powerful faith was vigorously preached there was strong motive power to influence people to sacrifice some of their private desires for the social welfare. Good citizenship can flourish only on such a basis as this.

A NATION like the United States, though, was founded on the principle that religion is a private concern. Separation of church and state means that the government is forbidden to promote a faith for its people. In view of the diversity of religions in America, there is no way out of this.

But what motive power is there to influence people to sacrifice private interests to some extent for public purposes. Actually in America—to hear some propagandists talk—you mi think private interests are sacred and public welfare is a dangerous contr tion of "creeping socialism."

Here is where we find a sharp contr between ourselves and the Russians. T have a religion—communism—which actively taught by the government everyone from the cradle to the gra It leaves out God, but gives a power thrust to the idea that people must s rifice their private interests for the co mon welfare.

No wonder we are becoming concern about the problem of national purpo If we haven't any, and the Russians ha they are likely to win the world.

IF EVERYTHING depended on us, t prospects might look dismal. But G has broken into history in times past ways past men's understanding. Betwe the powerful Assyrians and the migh Egyptians he chose the lowly Jews his people. And amid the massive R man empire he lifted up the little co pany of Christians to change the wor

Maybe this is a decade in which G has marked out a major turning point the affairs of men. We may hear a gre summons to pay less attention to c private concerns and possessions a amusement, and to seek in radical wa to sacrifice for the general welfare. P haps opportunities will open for us the Congo or in Cuba—not merely pour in a stream of tax dollars but realize our common humanity with fo who live in those places.

God can transcend even such a doc ment as the U.S. Constitution when is his purpose to use a people accordi to his plan. This is a good time for to offer ourselves to him eagerly for a such intentions he has in mind.

—ELSON RUFF

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